

AN IMPARTIAL
VINDICATION
OF THE
Clergy of England.

IN A
LETTER to a FRIEND,
IN WHICH

Are Intermixt several Passages, which
may serve as a Reply to
Dr. Owen's and Mr. Barter's late Answers

TO
Dr. STILLINGFLEET's SERMON,
Entituled the
Mischief of Separation.

By a Reverend Divine of the
Church of England.

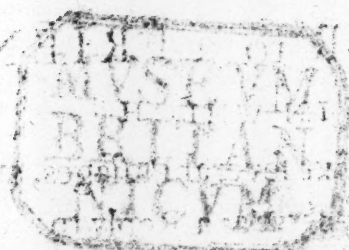
LONDON Printed for Randal Taylor,
near St. Dunstons Church, 1682.

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AN

Impartial Vindication

Of the Present

CLERGY

OF

ENGLAND.

SIR,

IT being the currant Humor of this Age, and innocent enough, for Men to communicate their Minds to the Publick in long Letters, written as to private and particular Friends; I have thought fit, at this time, to comply therewith, and have accordingly made
B bold

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bold to single out your Self for that judicious Person, into whose Ears I would presume, as it were, to whisper, what I care not if all the world should hear.

Having been always averse from making Letters by *Creation*, or out of Nothing, (like idle Visits, consisting of meer Compliments, and *How-do-yees*) I have chosen to my self a seasonable Subject to be the matter of this Letter, namely, Some modest Reflections, upon those immodest Ones, which have been almost daily published against the present Clergy of *England*, as if they were like *Jeroboam's* Priests, viz. of *the lowest of the People*; or like *Jonas*, who ran to *Tarshish*, when God bid him go to *Niniveh*: And as if for their Sakes, and by their Means, all our Storms, and Tempests were raised.

So it is, That if the right Reverend Bishops, happen to do, or say any thing in Parliament, whereby the Popu-

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Populacy are displeased, (who, doubtless, are very incompetent Judges of their Actions) forthwith the whole Clergy is run down with Noise, and Clamor, as if a *major*, or sometimes but a *minor* part of the Bishops, were such *Common Persons* and *Representatives* of all *English* Clergymen as the first *Adam* was of all his Posterity, and must necessarily be involved in their guilt, if they should fall from their Innocency; and for whose *eating sowre Grapes*, (if they should chance to eat any) *all their Childrens Teeth must be set on edge*: Whereas it is evident, that Bishops sit not in Parliament, in any other than a *Personal Capacity*, and private Ministers are no ways accessory to what they do.

This I mention, because the late Votes, and Transactions of some of our Bishops in the last Parliament, (disgusted by many who could make no judgment, whether they did ill or well) seem to have been one great

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Cause, why some have, ever since
that time, used their utmost endea-
vors to make all *Churchmen* as con-
temptible, and as hateful, as ever they
could. Whereas it may be said, *What*
have these Sheep, or rather Shepherds
done, that they should be made as
the *offscouring of all things*?

'Tis not the roaring of the Sea, or
noise of the Waves, I mean the Out-
cries of the ignorant Multitude,
that can demonstrate the Fathers of
the Church to be Blame-worthy,
there needeth better Proof than so;
for did not that sort of People, when
time was, cry out against the Best of
Men, *Crucifie him, Crucifie him?*
Was that *Vox Populi*? To be sure
that was not *Vox Dei*; neither is
that *Vox Populi* (truly so called)
which doth at this day run down
the *Clergy*, but only a great *Eccho*
from the loud noise which some Po-
pular Demagogues do make, who
are oft-times mistaken in their judg-
ments, and to be sure were much
besides

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besides the *cushion*, when they put a very wise man besides the *Chair*, and anticipated another into his room and right, who serv'd them afterwards, as the Stork serv'd the Frogs, who chose him to be their King, rejecting the quiet Beam which came down from *Jupiter*. But to proceed, Is it reasonable or just, That People should pass a Sentence of Condemnation upon those Persons, or Actions, of which it is impossible for them to make a judgment, any more than the Blind can do of Colours, or Deaf Men of Musick: 'Tis yet further unjust and unreasonable, That the real, much more that the but supposed and suspected miscarriages of Bishops, should be imputed to the whole Clergy, as it would be that all the Lawyers in *England* should be censured, in case a *minor* or *major* part of the Reverend Judges should seem to fall into a any *Præmunire*. Is it not a sign that mens fingers do itch to be falling out

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with the Clergy, (upon such grounds, and for such causes as shall hereafter be mentioned) when because they are jealous, and but jealous neither, that ten, or say twenty Bishops, have not done as they ought to do in some intricate, and mysterious Affairs of Parliament, (as to which things every of them ought to satisfy his own Reason and Conscience, and others charitably to judge that he has done so) presently ten or twenty thousand men of the Subordinate Clergy (for surely there are so many at least in Holy Orders) are traduced and railed at, though they were never consulted with about any of those matters, or so much as privy to them? Surely so much of Malice and Bitterness, as the Language given to the Clergy at a late Election of Parliament men, did import, could not be the meer overflowing of the peoples wrath or gall upon the inferior Clergy, for the supposed Oversight of the Superior, but
must

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must spring from some other Fountain, else the Rabble had never called them (as we find in a printed Answer to a Book call'd, *The Essex Excellency*, they did) *Dumb Dogs, Dark Lanthorns, Baal's Priests, Damn'd Rogues, Jacks and Villains, the Black Guard, the Black Regiment of Hell, the Devil sent them, and to the Devil they would go.* *Horresco referens.* More is there related, but I have not the heart to tell it. They could never think poor harmless Countrey Ministers, who spend almost all their time in their Studies, drawing Lines like *Archimedes*, when *Syracuse* was taken, and never meddle or make with States-matters, (and have scarce heard of any thing but His Majesties Restauration) worthy of such keen and killing Invectives, only because the Reverend Bishops did Vote in Parliament according to their own discretion, not altogether so as they would have had them. Bold Age we

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live in, when every Mechanick Man thinks himself wiser than the Fathers of the Church, and Peers of the Realm, and presumes to *condemn* their persons and actions, which I had almost said are above them even to *commend* and *justify*, because above them to meddle or make with. A womanish affectation some Men have to be guiding and governing them, whom God hath ordered to be their Guides and Governors, This was the last pretended reason of the Peoples displeasure against the Clergy, but that cannot be the bottom of the business, being so weak a Reason, that one would wonder they were not ashamed to pretend it; sith the *pretended* Reasons of bad Actions, are generally more fair and plausible, than the *intended*, and true Reasons were. The rest of their Reasons they conceal for the present, and I am always mistrustful of conceal'd Reasons; for if they were not stark naught, why should they hide their heads,

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heads, or fear to see the light? But, Sir, the true Core of the business, I doubt not but I shall come at by and by.

Mean time, Sir, it is convenient for me, to give your Worship an account what method I have taken in this Epistolary discourse, that you may have a kind of *Synopsis*, or brief prospect, what you are here to expect; *viz.*

First, An account of the true causes of that great enmity which is at this day in the People against the Clergy of *England*; which are of two sorts, *viz.* either from *without*, or from *within*: From the variety of their Enemies *without*, of which I shall enumerate 12 or 13 several sorts; or from *within*, which relate to the failings, and miscarriages which are (whether justly or unjustly) charg'd upon them, of which I shall first and last enumerate as many.

That which I do next, is to take
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in hand a discourse of the great *sinfulness*, and spiritual *danger* of abusing, vilifying, and exposing the Ministers of the Gospel, which will help to stop the mouths of all *Conscientious* persons that have been drawn in to be *Fellow-clamorers* with others.

Then as for People of no Conscience or Religion, I have used divers Arguments of another nature to bridle their Tongues, and Pens from falling foul upon the Clergy of *England*, which I had proved before to be as truly Ministers of Christ, and of his Gospel, as any ever were, are, or shall be in the world.

Lastly, I have taken the liberty, which useth not to be grudged to men that are in years, and full of days, *viz.* To tender my humble and hearty Advice, onely to the Younger sort of Ministers, (though in the hearing of all) for with the Graver sort I would not make so bold, (they are more able to instruct me, than I
them)

them) how they may so demean themselves, as to *put to silence the clamorous ignorance of foolish men*; how to gain to themselves, and to the Church of England, *Beauty for Asbes*; and *the Garment of Praise*, inttead of the Spirit of Reproaches, and Contumelies, wherewith they are now vexed and persecuted, Judge you, Sir, whether the design be good or no, I thank God I am conscous it was so intended, and by the blessing of the Almighty may it so prove in the event.

Sir, You will find me throughout all this long Epistle, carrying, as it were, a pair of Scales or Balances in my hand, in design to deal equally and impartially betwixt *Pluintiff* and *Defendant*, the Accusers and the Accused; and demonstrating that I still retain something of the Spirit, due to the Office and Employment which above thirty years since I was exercised in, *viz.* that of a *Moderator*. Whil't I see the world so mad
upon

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upon *Extremes*, and the Church so
ruined by them, let me rather perish
temporally, than forsake the Post, at
which I have posited my self, *viz.*
Christian Equanimity and Modera-
tion.

I foresee, dear Sir, that this my
Letter, will stir up various and con-
trary Passions and Affections in you;
one while you will be full of grief,
viz. when you read the *Pathologi-*
cal part of it, representing the bleed-
ing wounds, and doleful bruises of
the Church, beaten Black and Blue
by her implacable Enemies. After-
wards you will be refresh'd again,
and fill'd with joy, when you shall
read that part of it which is *Thera-*
peutical, and *Prophylactical*, where-
in direction is given for healing the
wounds of this our Church, and pre-
venting the like for time to come:
For verily (at leastwise so I hope)
there is Balm in Gilead, there are
Physicians there, that the health of
the daughter of our people may be

re-

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recovered, (alluding to *Jer. 8. 22.*)
at which words, methinks Sir, I see
you leap, as *John the Baptist* did in
his Mothers womb, at the Salutation
of *Mary*, *Luk. 1.*

I shall begin, as Anatomists use to
do, with the lower parts of the
body, (the *abdomen*, &c.) *ad re-*
movendam sentinam, that the worst
work may be first over; I mean,
with an account of that unpleasant
Subject, *viz.* how it comes to pass,
that so many odious Reflections
have been, and from time to time are
made upon the Church of *England*,
so as hardly worse could have been,
had she been the *Whore of Babylon*,
the Mother of all Abominations,
which is the character due to the
Antichristian, commonly understood
to be the *Romish Church*, and not the
Reformed Church of *England*.

Searching into the true causes of
this Calamity, I have done wonder-
ing at it, since I have considered how
many

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many Sorts and Sects of Men are oblig'd by their *Principles*, or *Practises*, or both, to be the professed Enemies of the *Clergy of England*; which Clergy, take them one with another, consists of as learned Men, as good Livers, and as able Preachers, as any Reformed Church can shew. But it is their unhappiness (together with other sober Persons in the Nation) to be surrounded with *Atheists*, *Hobbiſts*, *Infidels*, *Debauchees*, *Entuſiaſts*, into which number I reckon the *Paralytical Quakers*, *Antinomians*, (though under other Names, and in Masquerade) besides such as have been *Purchasers* of Church Revenues, and are now dispossessed; multitudes that have been prejudiced by their Education against Episcopal Government; not a few disobliged by having been removed from their *Quondam* Livings, and Publick Employments; and lastly, the *Goliath*, and most formidable of all our Enemies, next our *Sins*, and the Devils
in

in Hell, viz. the *Papists*, who compass us about like *Bees*, but in the Name of the Lord we shall, I will not say destroy them, but, I hope, get the upper hand of them.

I. *Atheists* must needs hate the Clergy of *England*, because they have and do Preach, and Print, with great strength of Reason and Argument, as ever Men did, against their Tenets, demonstrating the Being of a God, and the Doctrine of Divine Providence.

II. *Hobbists* must needs hate them, because they do constantly represent God an incorporeal Being, infinite in all spiritual Perfections, *Ex. Gr.* Holiness, Justice, Truth, Mercy and Goodness (and not all Power, Will and Sovereignty) even so as he hath represented himself to us in his Word, rendering him not only formidable, but *amiable* in the eyes of Men, an Object as much inviting their

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their love, hope, trust, and delight,
as their fear and dread : neither can
they forgive them their continual
pelting in Press and Pulpit at their
Leviathan.

III. *Infidels*, or those who deny
the Doctrine of our Saviour, must
needs hate them, because no Men
have preached and written more ex-
cellently than they, for the *Truth,*
Excellency, and *Reasonableness* of
the Christian Religion : Witness ma-
ny Treatises, too well known for me
to name.

IV. *Debauchees* must needs hate
them, because they preach and write
so much for the *necessity of good*
living, cry up Virtue, and cry down
Vice.

V. *Antinomians* must needs hate
them, because they so much press
the necessity of the *Moral Law*, as
the Rule of Gospel Obedience; dis-
course

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course so much of *Moral Honesty*; call that Faith Presumption, which doth not produce good Works; and insist so much upon Christ his being *the Author of eternal salvation only to them that obey him*, because they harp so much upon those words of St. James, *Faith without works is dead, even as a body without a soul*. Yet withall they own, that Works without faith avail nothing, because *without Faith it is impossible to please God*.

V I. They who have suckt in Prejudices against Episcopal Government, as with their Mothers Milk, and have been Catechiz'd from their Childhood, as if Bishops were limbs of Antichrist, must needs be Enemies to the Clergy of *England*. Now certain it is that there are a great many such, who talk much of Antichrist, and that this and that is Antichristian, not knowing what they say, or whereof they affirm, who
C make

make a great Hue and Cry after Antichrist, and yet would not know him, if they met him in their dish.

VII. They must needs hate, at least the *Dignified* Clergy of *England*, who have formerly enjoy'd their Lands, by Purchase, or otherwise, and are now dispossessed. Could they pull down the Clergy, would they not hope to be restored to their *Lay Bishopricks*, *Lay-Deaneries*, *Lay-Prebendships*? And how much better they would become those Places, than they who now enjoy them, let all the world judge.

VIII. You may easily imagine that the *quondam* Publick Preachers, many Hundreds in number, who were cast out of the houses, Pulpits and Livings which they formerly enjoy'd, and have many of them been exposed to great want and hardship, have some of them no great kindness for the Clergy of *England*, unless it be
for

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for some few amongst them, whose extraordinary Piety, Parts, and Candor, do command and compel every good mans love and honour.

I X. *Proud and Ambitious Men*, who have no part or lot in the Church themselves, cannot choose but hate Clergymen, because they fill up those places which they themselves could wish for, and do seem to themselves better to deserve; the *pith and marrow* of which places they could like well, though the hard *Bone*, I mean the invidious Names and Titles whereby they are call'd, they would not care for.

X. Men of an *Evil Eye* must needs hate the Clergy of *England*, because they *envy* what they enjoy and are ready to cry out, *Quorsum hac Perditio?* Why are all these good things wasted upon these Men? Would not a *Bishoprick*, or *Deanery*, I mean the Revenues of it,

be much better bestowed, if clipt or split into a great many *Augmentations*, as into so many Splinters, every one of which would be a great help to a poor Minister? Not considering that whilst Men are Flesh and Blood, they that govern others, must needs enjoy greater Plenty, Splendor, and Prosperity, than they generally do who are Governed by them, or else their Authority will be despised; as also that the care and pains of Governing well, deserves a good Reward. Is it not a most unreasonable thing, that Ministers who have by great industry attained to what they have, and do generally spend the greatest part of their Lives under slender circumstances, if they come to be handsomely prefer'd when they are old, though thereby a great and unavoidable charge is brought upon them, to maintain the Honour and Dignity of their places, which are theirs neither, but for the little remnant of their Lives, shall be
noto-

notoriously envied, and maligned, whilst Nobles and Gentlemen, whose perpetual Revenues to them and their Heirs, descending upon them by Birth, are far greater than theirs, are not grudg'd what they have, but Men say in effect, *Much good may do them*, (which practice I commend;) in the mean time he that swallows a *Bishoprick*, or but a good *Deanery*, how many are there that could almost eat him for so doing? or could wish, I was about to say, that it might choke him?

I hear no man repine and grumble at the great wealth of *Lawyers*, the tythe of whose Estates possibly is not to be found amongst all the *Clergy of England*, and yet it is well known they get their money with much more ease than Divines do; which I speak not, that I would have them, or thriving Men of any ingenious Profession *envied*, but to shew the unreasonableness of Men in maligning the *Clergy* for what they get

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and enjoy, who possibly one with another, are not worth so many *Hundreds per Annum*, as the *Lawyers* are worth *Thousands*.

XI As *Envious*, so, likewise *Covetous* Men do, and cannot but hate the *Clergy of England*, because they are tributary to them in point of tythes. Must those Parsons think to have the *tenth* part of all our Seed, and of all our Labour? Must they *decimate* us? Must we plow and sow, and they reap? Is not this the heaviest part of all the *Mosaical Pedagogy*? Is not this a *Yoke that neither we nor our Fathers could or can bear*? Had they not as good take Tythe of our Hearts-blood, as of our Estates? Thus the Muckworms grumble, not considering that if a Minister have the *tenth* part of their Labour and Seed, they have all of his; and that his Labour, rightly estimated, is greater than theirs. If he reaps their temporal, they reap his spiritual good things

things, even *all* that he soweth from time to time; nor yet what St. Paul saith, *Gal 6.6, Let him that is taught in the Word, communicate to him, that teacheth in all good things.* But so it is, that they who ought to love them for their *work*, do hate them for their temporal reward, (which, God knows, bears no proportion thereunto, if they be faithful.) 'Tis not an *Antichristian Clergy*, but *Antichristian Tythes* that Men are offended with. They hate not the *Tythes* for the *Clergy* sake, but the *Clergy* for the *Tythes* sake. They could be willing to hear Sermons, so they might cost them nothing. 'Tis not for fear of *Judaizing*, or complying with the old Ceremonial Law, now abolished, that Men are loth to pay *Tythes*, or *Tenths*, for were it an *eighth*, or but a *ninth* part, in which no smatch or spice of *Ceremonizing* could be supposed to be, that would be counted a greater Grievance; and if the Law had exacted a *moyety*,

that would have been thought five times worse : Covetous People will never forgive Ministers the asking of their Tythes, (which makes *Sic vos non vobis*, run much in their heads) how dearly soever they earn them.

XII. Moreover , Men of *Enthusiastical Spirits* and *Principles*, must needs hate the Clergy of *England*, because the Clergy hates *Canting* ; and that Men should talk of Religion, as if they were in a *dream*, or in a *delirium* or *phrensie*, as *Enthusiasts* use to do. It hath been the honest and wise endeavor of some of the most excellent Ministers of the Church of *England*, especially of late time, to make the Christian Religion as *intelligible* as possibly they could, to fetch it out of the clouds, to pluck off the vail of darkness which some had put upon the face of it, and to give such an account of those things which it requireth us to believe and practise, as might

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powerfully captivate the reason of Mankind, and bring it into perfect subjection thereunto.

Whereas the people who are properly called *Enthusiasts*, have a way of discoursing about Religion, so as that wise, and learned Men, can make neither head nor tail of what they say, nor devise for their hearts, what they would be at. Witness the most *nonsensical* confounded Writings of *Jacob Behmen*, (that Father of Nonsense) which sound more like Spells, and Charms, and Magical Expressions, and *Conjuring Mysteries*, than like that Word of God, which is said to be *a light to our feet, and a lanthorn to our paths*. They talk at such a wild rate, as if (as one expresses it) *Nonsense and Impertinency were the onely Nectar and Ambrosia for immortal Souls to feed upon*; or as if no Man could be a true Christian, till he ceased to be a Man; or take up Faith, till he hath laid down Reason. Nay, one says plainly,

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plainly, and in Print, *Wouldst thou*
open the eye of Faith, then shut, or
pluck out the eye of Reason. St. Paul
makes no such opposition betwixt
Faith and Reason, yea causeth them
to go hand in hand together, when
he prayeth, *That God would deliver*
him from unreasonable men, for all
men have not Faith. Also he calls the
Service of God, λογικὴν λατρείαν, i.e.
a reasonable service; and being such,
why may not a rational account be
given of it? *Papists* are not more
injurious to the People in affording
them no Prayers, but in a Tongue
unknown to most of them, than *En-*
thusiasts are, whilst they speak those
things in a known Tongue, which
no body can understand. Who so
heareth an inexplicable Riddle utter'd
in his Native Tongue, is no more the
wiser for it, than if it were spoken
in a language, of which he under-
stood not one word.

Confident I am, that many *Enthu-*
siasts do very well know, that they
them-

themselves understand not what they speak. Now whether they think it is possible to make *Sense* of what they say, when they can make none of it *themselves* ; or that their chymical *Ears* can extract *Sense*, out of *Nonsense*; or whether they think that is not necessary in order to our edification, that we should understand what we hear, any more than it is conducing to the good effect of a purging Medicine, that the Patient should know the ingredients it is made of; or as if Souls could prosper as well under *Nonsense* as *Sense*, which is, as if a Man should affirm, That the *blackness of darkness* is as fit and proper to conduct a Man in his way and work, as is the brightness of the Sun; or Carrion as good for men to eat, as is the most wholsom flesh. Now I say the men of that complexion, *viz.* who love to amuse the World, and wrap up themselves in clouds, and to whom the words (*Job 38. 2.*) may fitly be applied,

Who

Who is this that darkeneth counsel by words without knowledge? cannot choose but bear a grudge to the present Clergy, because they study clearness and perspicuity in their reasonings, and expressions, not to puzzle, and confound the Intellects of Men, but to enlighten, convince, and satisfy them, and to overpower them with the evidence of Naked Truth.

Give me a Religion, or such an account thereof, as is not like the pure *element of fire* which Philosophers talk of, but no man did ever see it, or know whether there be any such thing, or what to make of it: but like those mixt elements of earth, air, water, and fire here below, which we see, taste and handle from day to day, not forgetting how Saint *John* prefaceth his Epistle, *Cap. 1. 1. That which we have seen with our eyes, which we have lookt upon, and our hands have handled of the word of life, declare we to you.*

The best and ablest Preachers
amongst

the present Clergy of England. 29

amongst us, are for rendering Notions in Divinity as transparent and clear as crystal, but the mysterious, morose *Enthusiasts* would have matters of Religion obscured, as *Statesmen* and *Lawyers* endeavor to conceal their respective Mysteries. I say men of that humor, will never pardon the elaborate perspicuity and clearness of Preaching, writing and arguing, which the *Clergy of England* doth at this day affect.

Provided no man ever take upon him to render a reason of those few things (for there are but few in Divinity, which are above the comprehension of reason, *Ex. Gr. the Hypostatical Union, and the Trinity in Unity, &c.* by how much more reason any man shall Preach, by so much more his Preaching is to be valued. 'Tis said of *Saul* or *Paul*, Acts 9. 22. *That he contended with the Jews which dwelt at Damascus, proving that this is the very Christ.* The Greek word translated *proving*,
is

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 is ουραβίζων, which signifieth, for-
 cing their assent by demonstrations,
 and undeniable testimonies, compar-
 ing Scripture with Scripture, de-
 monstrating it by comparing one
 Scripture with another, like Artifi-
 cers, who being about to compact, or
 join, are wont to fit all the parts
 amongst themselves, that every one
 of them may perfectly agree with
 each other. In *Acts* 18. 28. it is
 said of *Apollos*, that he mightily
 convinced the Jews, shewing *ἐν δειγμα-
 τισι*, i. e. demonstrating by the Scrip-
 ture that *Jesus was Christ*. The
 word signifieth to evince, as by
 mathematical demonstrations called
ἐνδείξεις, or to set forth as before
 ones eyes, *Acts* 9. 39. When they
 shewed the Coats which *Dorcas* had
 given, the word is *ἐπαδείκνυμενοι*
 &c. I take these two passages to
 have been recorded in honour of
Paul and *Apollos*. Yea doubtless,
 there are no beams wherewith men
 can shine, next unto saving grace,

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the present Clergy of England. 31

more excellent than those of *rectified* reason. *Wisdom* saith *Solomon* (and what is that but improved reason?) *causeth the face of a man to shine.* Well improved *Reason* pulls off the vails, and coverings of Truth, and presents it naked to the World; nor need it fear to do so, for Truth hath no *nakedness* it hath cause to be ashamed of, yea, then appeareth most beautiful, when it is stript most naked. Give me the man that will shew me the bare face of Truth, as in a clear Glass, or Mirror, rather than the dark umbrages and shadows thereof. The lively *images* of things are next to the substance, but the *shadows* thereof (such as follow our bodies) are next to nothing. Let me always behold God, and Truth, as it were *face to face.*

By this time I have reckoned up Twelve sorts of persons, whose principle and practices, one or both, lead them to hate the present Clergy of *England,*

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England, which may be lookt upon
as so many several *Causes* of the
Clergy of *England* its being so much
reflected upon, and exposed in al-
most every Pamphlet.

I shall present you, Sir, with but
one more of the Church of *England*'s
Enemies, which you will easily guess
must be the *Papists*. To be sure
they hate the Clergy of *England*
with a perfect hatred. Those Ar-
chers, by their good will, would al-
ways be striking at them with dead-
ly and poisonous Arrows; those
Plowers would always be plowing
upon their backs, and making long
their furrows. Methinks I hear
them saying one to another, The
Church of *England*, and the Mini-
sters thereof, are formidable to us as
an Army with Banners. Were it not
for the *Field Army* of the *English*
Clergy, consisting of so many thou-
sands as it doth, well marshall'd, and
disciplin'd men, we would not care a

rust

rush for all the little Guards, and Sentinels, of private Preachers and their Followers, scattered up and down some here, some there, without any common Head or Leader. For how considerable soever they might be if Unanimous, and join'd in one, yet as they are now all in pieces, they are but like an Army already routed, or like the scattered Planks of a ship-wrackt Vessel, which can carry no Guns, and do no Execution.

Moreover, the Clergy of *England*, besides their great Number, as being Ten thousand at least, all united under one Head and Governor (whom we own immediately under God Supreme in all Causes as well Ecclesiastical as Civil) must needs be owned to be considerable with reference to their *Auxiliaries*, viz. the Two famous Universities, from whence they may have a considerable Supply of able Men, as they shall have occasion. 'Tis also well known, that they are armed with Authority,
D which

which gives that boldness and courage which Uncommissionated and Self-raised Soldiers use to want. But the main thing is this. The English Clergy consists of a great many Divines of excellent Parts and Learning, who have accurately studied the Controversies betwixt us and them, and are as well able to oppose the Popish, and defend the Protestant Religion, both by Preaching and Printing, as any Divines in the World. They have given us several *Specimens* of their Ability that way, which may bring to our minds what the *Israelites* said to *Caleb*, Numb. 13. 31. *We are not able to go up against the people, for they are stronger than we, the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own eyes as grasshoppers, and so we were in their sight.*

Neither is it only the Numerous-
ness,

the present Clergy of England. 35

ness, Order, Unity, nor yet the Power and Authority, the Parts and Learning of the Clergy of England, for which the *Papists* do vie, fear and hate them, (*quos timemus facile odimus*) but also the *Piety, Zeal, Courage* and *Constancy*, though not of all, yet of several of them, who, they make no doubt, would not count their lives dear unto the death, thereby to bear their testimony to the Protestant Religion. 'Tis well known that several of the English Clergy, as well *Bishops* as others, have undergone Fire and Fagot for the Protestant Religion; neither is there any question to be made, but there are several such-like men at this day, who will sooner *burn*, than *turn*, or be made Proselytes to Popery. This account, methinks, I hear some *Papist* giving of their Church, its great enmity to the Clergy of *England*, viz. as being their most dangerous Enemies, and the

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greatest Bulwark against Popery that
can be thought of.

— Such then the Clergy of *England*
are as Lillies planted amongst so
many Thorns, *viz. Atheists, Infidels,*
Superstitions, and the other ten afore-
said; such they are as a speckled
Bird having the Birds round about,
against them. No wonder that the
overgorged Stomach of the Press,
(for so it is at this day) should cast
up so much filth and dirt in their
Faces.

But, Sir, methinks 'hear some
person (I do not mean your self, for
I know the greatness of your love
and respects towards the despis'd
Clergy of *England*) object and say,
Whereas you impute those sharp Re-
flections which are now adays made
upon the Clergy of England, to their
Enemies aforesaid, viz. Atheists, In-
fidels, Papists, &c. Is there not a just
Cause? Are they not slandered with

REJOINDER

a mat.

the present Clergy of England. 37

*a matter of Truth? Have they not
deserved to be as much spoken, and
written against, as they have been,
&c?*

I shall deal frankly with the Gentleman that makes this *Objection*, and grant, That Christ's *Spouse* on Earth, is not equal to his *Bride* in Heaven, that is, without spot and blemish. There are Faults even with Churchmen also: and yet, when that is said, possibly not the tenth part of that blame which is laid upon them, is due to them. He that should paint the Moon as black as a *Negro*, could not justify himself, by saying that she was confessed to have some spots. Some spots she hath, yet take her altogether, Is she not a glorious and useful Luminary?

I see the *Objector* would fain be ripping up the Faults of the Clergy. Oh 'tis pleasant Fishing (as some do count it) in those troubled waters. *Cham* loves to discover his Father's

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nakedness. Well, pray Sir, let him
say on, and say his worst.

I believe the first thing he will ob-
ject against the Clergy, will be the
Hogan Mogans which some Young
Ministers wear upon their Heads, I
mean their high and mighty Peri-
wigs, which, some say, makes them
look *like an Owl in an Ivy-bush*.
Others guess there is not much in
many that wear them, because, say
they, *Good Wine needs no Bush*.
Some fancy they look like One of
the *Four Russians*. Others may tell
them, that the Prophet *Elisha* wore
no long Periwig; for if so, the Chil-
dren had never mock'd him, saying,
Go up thou Bald-Head.

Had not a man better shew his
Ears (which is not very decent)
than hide his Face? Have not some
cried out, How like a *Blazing-star*
that man looks, or like a *Hairy-*
Comet with a long tail?

And what may these things por-
tend?

tend? What if some fancy him to be as proud of his borrowed hair, as *Absalom* was of his own, which afterwards proved to be his Halter? Others may conjecture that hair might come from *Tyburn*, and be the sacred Relique of some precious Saint that suffered Martyrdom there. Others may be ready to say, Possibly the Hair which that Young Parson wears, did grow upon the Head of some *Curtizan*, who, when she could sell no more of her self, for meer poverty, sold her Hair. Some may fancy, that when Autumn is pictured with a Garland of Turneps, and Carrots upon her Head, that is a more sutable Dress. Others may have this merry Conceit in their heads, when they see Young Clergymen stalking along the Streets with Periwigs almost to their Girdles, they look as goodly and as bodily, as Milk-maids do upon *May-day*, when they dance along the Streets with stately Garlands over their

40 *An Impartial Vindication of*
Heads, stuck round with Silver Tan-
kards, and other pieces of Plate. Do
not others cry, That the main thing a
long *Ecclesiastical Periwig* is good
for, (for with *Laymens Periwigs*
we have nothing to do) is to make
sport, or to say to every one as he
walketh, that he is a Fool, alluding
to *Eccles.* 10. 3.

I know those long Hairs do stick
in the throat of that Gentleman, and
tickle him so basely, that he is ready
to cast, or spit in the face of every
Gownman whom he meets in that
Garb; more sutable, as he thinks,
to one that is about to cut a Purse,
than to ascend a Pulpit.

Here, my dear Friend, the *Objector*
hath stopt my mouth: *Pudet hæc*
opprobria nobis & dici potuisse, & non
potuisse refelli: I have not a word
to say for such extravagant Periwigs,
or them that wear them; *Let Baal*
plead for himself. I am sensible that
the *Whigs* in *Scotland*, are not more
offensive

the present Clergy of England. 41

offensive to the *Kirk* there, than the out-stretched *Wigs* of Young Clergymen are to sober persons here.

God forbid that I should find fault with them, who, either for want of Hair of their own, or for want of Health, make use of borrowed Hair of a modest length: but for *Churchmen* to wear Periwigs of half a yard long, is such a piece of *Pride*, *Effeminacy*, and *Foolery*, so contrary to the general practice of the sober Clergy in former Ages, and so notorious an offence to them that hear them either Preach, or Read the Prayers of the Church, and doth so apparently confront what *St. Paul* saith, *1 Cor. II. 14. Doth not even nature it self teach you, that if a man have long hair, it is a shame to him?* That now the Statute for burning *Hereticks* is repealed, if another were made for burning of such Periwigs that are or shall be found on Clergymens heads, I should rejoice at it. If

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If the Fathers of the Church shall think fit to command the Young Ministers in their respective Diocesses, either to abandon their long *Periwigs*, or to cut them shorter; I think that one thing would take off a great deal of Scandal from the Church, it being a Maxim very common amongst wise people, *That the vanity of Mens habits, is a great indication of the vanity of their minds*: And who but a Fool would wear a long Coat, and a Feather in his Cap?

But why should this vanity of extravagant *Periwigs* be imputed to the whole Clergy of *England*, when I presume where one Minister wears a long *Periwig*, twenty wear none, or very short ones? And those that wear them, are generally *Young men*, who being almost ashamed to shew their Faces in a Pulpit, because so Young, do hide a great part of them with their Bulky *Periwigs*, only are ever and anon plucking them away

from

from their eyes, that they may sufficiently see to read their Notes. I assure the Young *Levites*, whose heads are of the *Long Robe*, though *Sampson's* strength lay in the length of his Hair, it is your weakness to wear yours so long; and though long Hair would be an ornament to a Woman, 'tis a shame to a Clergyman. But if they will be *Nazarites* in point of Hair, let them also observe the other parts, and more necessary branches of the *Nazarites* vow, which may chance to bring them to those sober thoughts, which may cause them in a little time to retrench their *Periwigs*.

I dare be bold to say, That if the whole Clergy of *England* were convened together about that affair, 20, if not 50, would give their Votes against the use of long, and unnecessary *Periwigs*, for one that would give his Vote for them; and the Church would presently be so far forth reformed, as the Company of
Barbers

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Barbers might be instrumental in
the doing of it.

I cannot be angry with the Ob-
jector for exposing long Ecclesiastical
Periwigs at such a rate as he has
done, since they, or the wearers of
them, have so wofully exposed the
Church.

That he has treated the *Hairy*
Tribe with mirth and drollery I
blame him not, for though *Grave*,
and *Spanish* Vices ought to be re-
proved demurely, and without smil-
ing, yet *French* Kickshaw Faults, and
Fantastical Misdemeanors, such as is
the humor of Clergymens wearing
long *Periwigs*, ought rather to be
derided, and jeered out of counte-
nance. Pride, which feeds upon
Glory, is best cur'd by Shame. *Salt*
(and you know what the *Latines*
mean by *Sales*) is the best thing
that can be to fetch out *Crudities*,
and to kill *Worms*, which though it
be sharp and rough in the mouth, is
in the use of it wholsom, and sa-
voury.

oury. *Secret* Reprehensions are best, when most serious; but they who chide in the hearing of many that are not concerned in what they chide about, had need make them some amends; and how can they do that, but by taking a course to make them *laugh*, whilst they endeavor to make the Offenders *cry*.

Now, Sir, the Gentleman who made the first *Objection* against the Church of *England*, as concerning *Periwigs*, hath a second, viz. *He is scandalized at the extreme Youthfulness of many Men who have got into Holy Orders*. But let him remember, that *Timothy* was but a young man, 1 *Tim. 4. 12*. *Let no man despise thy youth*; which words imply, that young *Timothys* may so carry themselves, that none shall easily be able to despise their Youth. Yea, thanks be to God, there are several young Ministers about this City, who Preach, and Live so well, that

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that no man ought to blame them for undertaking that work which they so well perform. Their *Youngness* is a fault that will mend every day, and sure enough they will be old men if they live, and every day older than other. 'Tis said, *1 Sam. 2. 19. Samuel ministred before the Lord, being a child, girded with a linen ephod.* It is good not to regard so much who speaks, as what is spoken. If a young man speak as becomes the *Oracles of God*, take up with that Text, *Psal. 8. 2. Out of the mouth of babes and sucklings, hast thou ordained strength.* I would have no young man, if pious, and competently pregnant, discouraged, or rejected from the Ministry, because but young only let him stay, I do not say at *Jericho*, but in some more obscure place, till his Beard be grown, because the ordinary appearing of very young Faces in Metropolitan Pulpits, renders the Ordinance of Preaching more cheap than it would otherwise be.

Sir,

Sir, The Gentleman aforesaid, hath
third *Objection* against the Clergy
of *England*, and it is this: *Some of*
them, he saith, *are so bitter, so full of*
Invectives in their Preachings and
Writings, that there is no enduring
it. They give hard Words, and soft
Arguments. He saith, *They will rail*
sometimes in the Pulpit even before
the chief Magistrates of the City, as
if it were an Angel from Billings-
gate, and not say one word that may
tend to convince a rational Adver-
sary.

My Answer to him shall be this:
wonder that I hearing Sermons in
London, so frequently as I do, should
never light upon any of those
Janneses and Jambreses, those railing
Rabsherkabs he speaks of: Thence I
conclude, not that there are none
such, but that those Tares spring up
but seldom amongst the Wheat of
the Church, or that there are but
few

few such ; and that where one man ought
 useth to rail, and to let slie in a Pul-
 pit, twenty use to do otherwise. Why
 then should the fault of some particu-
 lar hot-headed men, here and there
 one, be laid to the charge of the
 whole Party, the major part of which
 are ready to condemn what he has
 said and done.

Doubtless *Railing* either in Presby-
 or Pulpit, is but just like shaking of a
 Tree that is full of Sticks and
 Stones, the effect whereof must needs
 be, to bring all those Sticks and
 Stones about his own ears. The
 generality of Ministers, so far as
 discern, do with meekness instruct
 their Hearers, and give themselves to
 imitate that Holy Spirit, who alone
 can inspire them, as he came down in
 the form of a Dove. For my own
 part, I disclaim and abhor all bitter
 and ill-natured expressions in all
 mens Writings and Sermons, and my
 judgment is, that mens heads and
 hearts, not their spleen and gall

ought not to be concern'd in all they preach and print. I speak it heartily, and *bona fide*, those Clergymen of the Church of *England* that I have convers'd with, take them one with another, I have experienced to be as candid persons, as far from censuring and reproaching others, if not farther than the people of other Parties are; and I question not but divers of them, had they the power of an *Index Expurgatorius*, would blot out all those passages in all those Books written by the Bigots of their party, which do favor of that passionate spirit, which Christ reprov'd in his Disciples, who call'd for *Fire from Heaven upon the Samaritans*, Luk.9.

Sir, The fruitful *Objector* is in travail with a fourth *Objection*, and it is this: *Many of the Ministers of the Church of England, are not Orthodox in Doctrine*, (saith he) *but have vastly revolted from the Articles and Homilies of the Church of*
E *England.*

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Eng'land. An Hue and Cry is gone
after them for matter of Pelagian-
nism, Socinianism, and Popery.

Bona verba quæso. To this Sir
though a very material *Objection*,
it were true, I shall answer but
briefly, because I make account it
will shortly be answered, at large, by
another hand.

1. That whereas the two grand
Tenets of *Socinians* are to deny the
Godhead, and the *Satisfaction* of Je-
sus Christ, I never heard either of
them denied in any Pulpit by any
one Minister of the Church of
England; But have heard both of
them argued and contended for with
much strength and earnestness; there-
fore the first Accusation seems not to
be due to them.

2. As for *Popish Doctrine*, amongst
all the Sermons that I have heard
from Ministers of the Church of
England, I never heard any one *Pop-*
ish Doctrine, strictly so called, as-
serted by any of them.

3. As for *Pelagianism*, I never heard any one of them assert, that any man hath power in and of himself, to believe and repent to the saving of his Soul, or to do any one action savingly good, (which is the peccant and *Pelagian* Notion of *Free-will*) but only as enabled and assisted by the *Spirit* and *special Grace* of God : which I have heard them inculcate over and over, and particularly a learned young Doctor, of Abilities, far above the rate of his years, preaching not long since in this City, upon *Phil. 2.13.* *It is God which worketh in you both to will and to do of his good pleasure.* Only this they do affirm, which others seem to deny, *viz.* That God is always willing and ready to bestow his Grace and Spirit upon those that earnestly seek it, and to co-operate with such endeavors as are morally possible for every man living under the Gospel, to use for and towards the salvation of his own Soul. But to

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inform my Reader how the Church
of *England*, I mean the present Di-
vines thereof, do state and hold
these matters, I would choose to re-
fer him to an ingenious Book, called,
The Principles and Practices of
certain moderate Divines in the
Church of England; which when he
has read, possibly he will as soon take
the present Clergy of *England* for
the literal Sons of *Zeruiab*, the very
same which *David* complained of, as
for the Sons of *Pelagius*.

Sir, I see the *Objector* hath a Fifth
Stone to fling at the Clergy of
England; He saith, *That some of*
them do seldom quote any passages of
Scripture in all their Sermons, as if
so to do, would debase and disparage
their more Elquent Style.

To this I answer, I must confess
myself have observed the same thing
in some Young Men, to my great
grief and disgust; but God forbid
should

should be done upon any such blasphemous account, as is an imagination, that. their stile and phrase is superior to that of the Holy Ghost in the Scripture. I would rather impute it to this, that, Young Men, who have studied the Scriptures but of late, are afraid to quote much of it, lest they should not quote it right, and pertinently, and according to the true sense and meaning of it. But I will make no further Apology in the case, for it is a fault that must be mended. Time and Experience will give them to know, that one Text of Scripture rightly explained, and duly applied, will go further, and penetrate deeper into the consciences of men, than ten quotations out of humane Authors. such as they use to quote. But to make amends for the fault which I have acknowledged some young Divines to have been guilty of, viz. *a Famine of the Word of God* in their Sermons (whilst they pretended to be preaching no-

thing else) how oft have I known abundance of Scripture quoted to very good purpose by Divines of the Church of *England*, in their constant course of Preaching? Yea, so gracefully, as if they did glory much more in those Quotations, than in any they could have produced out of *Fathers, Schoolmen, Criticks, Rabbins, Philosophers, &c.* and did count them the sparkling Gems and Jewels which did, above all other things, both *enrich* and *adorn* their *Sermons*.

Sir, One would think the *Objector* had spent his Shot, but he is just ready to discharge once again against the Clergy of *England*. He tells us, *That some of them do very seldom name the Name of Christ in their Pulpits; or preach any thing concerning the Doctrine of our Saviour, but do deliver certain Moral Rules of Living well, such as are to be found in Seneca, Plutarch, Epictetus,*
&c.

*&c turning all Theology into Ethics,
and their Churches into Schools of
Moral Philosophy.*

To that I Answer; It hath been my good success to hear from time to time in those places where Christ is, and has been preached; and sure I am if there be any that do not use to mention the Name of Christ in their Pulpits, and that frequently, they are very much to blame, and do seem to be ashamed of a Crucified Jesus; and if they repent not, he will one day be ashamed of them, even when he shall come in the Glory of his Father, to judge the world. If here and there one hath been infected with that shameful disease of seeming to be ashamed of the Name of Christ, when the great thing he ought to make known by his Preaching, is *Jesus Christ, and him crucified*, 1 Cor. 2. 2. yet I hope it is not *Epidemical*, nor yet very common. Surely he can be but a *Dough-bak'd*
E 4 Church-

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Church-man, who doth not often
preach concerning Christ, sith there
are so many days in the Year which
are peculiarly dedicated to the re-
membrance of our Saviour, *Ex. Gr.*
the day of his *Nativity, Circumcisi-*
on, Death, Resurrection, and Ascen-
sion, besides all *Sundays, or Lords-*
days, dedicated to the memory of
our Saviours *Resurrection*, who rose
again on the first day of the week.
Such as have made too seldom men-
tion of the Name of Christ in their
Sermons, have possibly done so in op-
position to those who formerly did
seem to think, that men could not
preach Christ, unless they named his
Name almost in every sentence,
which one calleth a *luscious* men-
tioning of Christ, meaning such a
mention of his meer name, as did
cloy the Hearer, as too much of
sweet things do those that eat them.
That was an extreme, and an Error
on the other hand, both which should
be avoided, *Medio tutissimus ibis.*

Dum

the present Clergy of England. 57

Dum vitant Stulti vitia, in contraria currunt.

Sir, I see the *Objector's* lips going again, by which I guess he has yet more to say against the Clergy of *England*, and it should seem it is this, viz. That divers Ministers of the Church of England, do come to the people in the enticing words of mans wildom, which St. Paul disowned, 1 Cor. 2. 2. as if they would beir down all before them, by a torrent of their humane Rhetorick; they speak strong Lines, and bombast Language; they affect a Rodomontado Stile; and ana to be thought great Orators, and to talk at as eloquent a rate as Cicero and Demosthenes had wout to do, mean time not regarding the edification of their Hearers, by pitching upon the most useful Subjects, betaking themselves to a plain method, by which what they say, may be remembered; nor to such plainness of expression, as may convey their Sermons to the

the

58 *An Impartial Vindication of*
the understanding of their Hearers,
as if the end of Preaching were not
to give mens Souls, but to tickle their
ears and fantasies.

To that I Answer ; Thanks be to
God, this Charge concerns very few
of the Clergy, so far as I know. Some
sublime Men, or rather Men affecting
Sublimity there have been in all
Ages, and were in the late Times
witness he that Apostrophiz'd to
P. S. and said, *O thou Sublime P. S.*
thou who usest to tickle the Cherubims
and the Seraphims ; but usually
there have been but a few of that
sort, whom I may call the *Tribe of*
Icarus, for that they soar so high, till
they melt their wings, and fall down
miserably. Those high flying Eagles
which soar out of their hearers sight
are suspected to have some mean
Carrion in their eye, I mean vain ap-
plause, and if that be all they seek
verily they have their reward. I
that leven of Fancy and Ambition
which

which do's swell the language of men to such a height, had levent'd any great number of the Clergy, it wou'd have concerned the Rulers of the Church to have used their endeavours to purge it out, but the general vein of Language now used in Pulpits, being modest, manly, easie, and unaffected, tull and significant, if some did not wait for the halting of others, no great complaint would be made as to that. I see no cause to doubt, but as there is a great deal of practical and edifying Preaching in *England* already by the Clergy thereof, so the solid way of Preaching will abound more and more: For though Men may be taken with *Toyes* and *Kickshaws* for some time, yet substantial Food is that which our Natures crave, and cannot be satisfied without. 'Tis *ἄδολον γάλα*, 'tis *sin-*
mere milk that even *New-born Babes* desire.

I hope it will hereafter be frequent (and may I be a true Prophet)
for

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for Young Ministers to put such Que-
stions as these to themselves. *Is the*
Sermon that I have prepared, calcu-
lated to bring Glory to God, and
Good to the Souls of Men? Is it pur-
suant to that End for which I was
made a Minister, and am sent to
Preach? Is it any part of that Mes-
sage which I, as one of Christ's Am-
bassadors, was sent to deliver to the
People? If not, I hope they will
say every one of them, Shall my
Hearers ask Bread, and I give them
a Stone? Shall they ask Fish, and I
give them a Scorpion? God forbid.
Is the Wit of Man, or the Word of
God, that Seed whereby Souls are
begotten to Eternal Life?

Thanks be to God, there are ma-
ny Ministers of the Church of Eng-
land at this day, who preach as
those who have a true love, and
value for Souls, and do endeavour
that they may give up their accounts
to God with joy, and not with grief,
their matter being practical and
spiritual.

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spiritual, their method plain, their
language easie to be understood, their
delivery grave and fervent. Let not
the major part be censured for the
unfaithfulness of some few ambi-
tious Men, who seek not Christ Jesus,
but themselves; their own things,
not the things of Christ.

Sir, I think this Objector will
never have done, for he has now a
Seventh Article against the Church
of England, (so they start up like
the new Heads of *Hydra*, when the
old were cut off;) now he alledgeth
that which is worse than all the rest,
viz. That many Clergymen of the
Church of England do not live well,
are no good Livers, their iniquities
testifying to their very faces.

To that I Answer; I would to
God I could undertake and become
Compurgator for every Clergyman
of England, and were able to tell the
World, that he liveth as becomes that
Holy

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Holy Gospel which he doth profess,
and preach. But I doubt there never
was any Age of the World, in which
10000 Ministers, belonging to one
National Church, were all of them
so circumspect in their Conversation
as they ought to be. *Christ* had but
12 Disciples, and one of them was
a *Devil*. How then can it be ex-
pected, that there should be no bad
Men in an *Host*, as I may call them,
of 20000 ordained Men? alluding
to *Psal. 68. 11. The Lord gave the*
word, great was the Army (so it is
in the Original) *of them that pub-*
lished it. Tares will grow up to-
gether with the Wheat, till the Har-
vest. There will be *Loyterers* as
well as *Labourers* in Gods Vine-
yard, (though wo be to them who
suffer it so to be, when they can
hinder it.)

They that think it was not so in
the late Times, are much deceived to
my knowledge. Doubtless in those
days there were several allowed
Preachers

Preachers that were Men of *Soft Heads*, and *Hard Hearts*; of *Weak Intellectuals*, and *Worse Morals*, (I hate to mention Names in such cases, but else I could) for doubtless there were other *Humors* necessary to be purg'd out of the Body of the Church to make it sound, and healthy, besides those which were then counted *Malignant*, upon which they spent the most of their care.

I am more acquainted at this day with the Ministers within the Walls of *London*, than of any other place. As to those of them whose *great Age*, *Sickness*, or *Reservedness of temper*, &c. debars them from conversing with their Brethren, I cannot pretend to give any account; but really those which I converse with, almost every *week*, and sometimes every *day*, (which are a great many) seem to be such, of whom I ought to judge, *That they do exercise themselves to have a conscience void of*

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of offence towards God, and towards
men ; and such I take to be good
Livers,

But if unknown to me, there shall
be here & there one who lives either
not *righteously*, or not *soberly*, or not
godly, shall his single wickedness
bring an evil report upon the Com-
munity of the *Clergy*? what reason
for that? If there should happen to
be two or three, or ten *brass shillings*
in a parcel of *money*, amounting to
an *Hundred pounds*, would any man
say the whole parcel were naught,
and *reprobate silver*, when all the
rest was very good, and unexceptio-
nable?

Sir, I rejoice to think that *Mr. Ob-*
jector is now about to produce his
last *Article* against the *Clergy* of
England, (not but that I expect
more hereafter in a stragling way,
but not joined to his main body)
and that is, *He excepts against their*
Ordination, and the way of their
coming

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coming into the Church, their relation to an Hierarchical Body, &c.

To which I answer. Their Ordination by *Bishops*, is the same by which Dr. *Preston*, Dr. *Sibs*, Mr. *Dod*, Mr. *Hildersham*, and all others of that sort, which were counted *burning and shining lights* in their time, and great instruments of saving Souls, were brought into the Church. They came in at the same door. They had *Episcopal* Mission, the same with that which the present Clergy have, and God gave a great Seal to their Ministry, which surely he would not have done, if they had not been true Ministers of Christ, and of his Gospel: Neither do I see any cause to doubt, but that the present Clergy, endeavouring to tread in the steps of their Holiness, Zeal and Industry, allowance being made for that much greater flood of *Atheism*, *Indelicity* and *Profaness*, which we have to encounter with, beyond
F what

what the Ministers had in former times) may, by the blessing of God, prove as *successful* in their Ministry, as those great Names of Men were.

Having satisfied all the Objections against the Clergy of *England*, that I could think of for the present, I now proceed to answer two or three material Questions.

Ex. Gr. 1. *What Sin there is in vilifying Ministers of the Gospel* (which I had before proved of Clergymen to be.)

2. *What other mischiefs, besides the Sinfulness thereof, do attend it?*

3. *How may it be remedied?*

I begin with the first of the Questions, stating it thus :

Quest. *Is it sinful, or not sinful for men to vilify and make odious*

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the present Ministry of England, as
many do now adays?

Ans. 'Tis doubtless a great Sin;
and as *Job's* expression is in another
case, an *Iniquity to be punished by the*
Judge, and will be punished by the
Judge of all the Earth, at leastwise
the day of the revelation of the
righteous judgment of God.

They who shall well consider what
said before in this Discourse touch-
ing the *Ordination and Call* of the
Ministers of the Church of *England*
the work of the *Ministry*, cannot
silly doubt their being true and
lawful Ministers of the Gospel, and
sent forth by God upon that errand;
for if *Mr. Dod*, *Mr. Hilder sham*,
Mr. Sibs, *Dr. Preston*, Archbishop
Herbert, Bishop *Davenant*, Bishop *Hall*,
and the rest of that sort of Men
are such, they must be so likewise:
though every of them have not
great parts and learning as they
yet are they as truly *Ministers*,

even as the least *Star* in the Firmament is as truly a *Star*, as is the *Sun* in its self, which far excells it in glory. The *minor Prophets* (as I may call them) entered into the Church at the same door that the *greater* did. They were stamp'd with the same character, stand upon the same Foundation as did those worthily admired Men aforesaid, whose Ministry God as is supposed, gave a very great Success to, and whom God made great Fishers of men, causing multitudes to be taken in the Net of the Gospel preached by them.

If the Enemies of the present Clergy, do think that some of the Divines aforesaid did, it will thence follow, that their Ministry ought not to be attended upon, can do no good, or that they are not true Ministers, *Matt. 23. 2, 3.* Jesus spake to his Disciples, saying, *Scribes and the Pharisees sit in*

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es seat: All therefore whatsoever
they bid you observe, that observe
and do, but do ye not after their
works: for they say, and do not.
These words do plainly tell us, that
the Scribes and Pharisees were no
good men, for they said, and did
not, and their works were not to be
followed; yet saith Christ, *All what-*
soever they bid you observe, that ob-
serve and do: For which he renders
this reason, *They sit in Moses's seat:*
therefore whatsoever they bid you,
that do; i. e. hear them, reverence
them, obey them in the Lord, for their
Call, and Calling's sake.

'Tis Doctrine as false as Popish,
viz. *That the efficacy of Divine Or-*
dinances (Ex. Gr. of the Sacra-
ments) doth depend upon the holi-
ness, and the pious intention of the
Priest, who is the Dispenser. If that
were true, woe be to us, whil'st we
cannot but be strangers to the heart
of the Minister, which is known to
God alone. Doth not St. Paul tell

70 *An Impartial Vindication of*
us, *Phil. 1. 16. & 18. That he did*
rejoyce that Christ was preached,
whether in pretence, or in truth,
even by those who preached Christ of
envy, and strife; of contention, not
sincerely, supposing to add affliction
to his bonds. Now St. Paul would
never have rejoyced that such men
did *preach*, but upon the hope he had
that their preaching might do good.
As a Man may be a true and useful
Magistrate, though no good Christi-
stian, (For *Dominion is not founded*
in Grace:) So may he be a true
and useful *Minister*, though unsancti-
fied, and may help to *save others*,
though he himself should *be a Cast*
away; as some *Physicians* do help
to keep others *well*, and yet have
no health themselves. *Judas* was a
true *Apostle*, though not a true *Saint*.
We must turn *Seekers*, and be al-
ways to seek for a *Ministry*, if we
will own none for true Ministers, but
those that we are certain (which we
can never be) have true Grace. Had

this

this been well considered, it might have saved a great deal of time and money that was spent some Years since in *fathoming* the *fathomless* hearts of men, to try whether they had or had not *saving grace*, which they could no more inform themselves of, upon any assurance, than they could be informed how many miles distance there is betwixt the bottom of the Sea, and the *Empyrean* heaven. *If men bear record of themselves*, without any other Witnesses, who can tell whether their record be true? Christ himself did not challenge Belief upon his bare word; or *Ipse dixit*, but upon the testimony of his miracles which did confirm what he spoke of himself. If a man say that he has saving grace, and hath found such signs and effects of it, who can disprove him? as *James* speaketh, *Chap. 2. ver. 14.* *What doth it profit, though a man say he hath faith, and have not works?* It has indeed saved many men tem-

porally, that they took the boldness to say, they had *grace*, when possibly they had none. Witness a debauched person, who was heard to say, *How rarely did I Romance my Conversion before the Committee?* He was *temporally saved* by it, and past as clearly and unsuspectedly amongst them, as *Judas* had done amongst the Disciples, who suspected him no more, nor yet so much, as they did themselves, when they cried out, *Is it I? viz, that shall betray thee.*

One observed in *N. E.* that people were cast out of their Churches more frequently for telling Lyes, than for any other sin; and gave the reason of it, *God let them go out by Lying*, said he, *because they came in by Lying*; namely, to the *Holy Ghost*, and to the Church, in describing the manner of their Conversion, which some of them had meerly *Romanced*. God, by his Prophet *Jeremy*, Chap. 23. ver. 30. saith, *I am against the Prophets, which steal my word every*

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me from his neighbour. What did
many men but steal their *Confession*
of Faith, and the account of their
Conversion, from what others had
said before them, as they understood,
with good acceptance. Let me desire
to look into no mans heart further,
than his life gives an account of it;
if I see his fruit, meaning his actions,
his visible conversation, I will inquire
no further, touching *the root of the*
matter being in him. Some of the
Bethshemites, who have been most
crying into the *Ark*, I mean, into
the *hidden man* of other mens
hearts, have made ill use of it, and
design'd it for bad purposes, viz. to
cry mens title to the good things of
this world, *seeming* to be of opinion,
for I doubt whether any rational
man was ever really of that irrational
opinion) That *dominion is found-*
d in grace. Our *Horizon*, as to
mens godliness, reacheth no further
than their *words* and *actions.* The
ministers and several Christians
which

which approve themselves as to those, ought to be taken for godly, though when that is done, there is not one Cottage or Rood of Land, or so much as a petty Constableship belongs to them as such, neither are they *uncapable* rightfully to possess *Kingdoms* and *Empires*, if *born* or *chosen* to them, though they appear not to have one spark of grace. *The earth hath God given to the children of men.*

But this last thing, I am sensible, is a digression, but a very necessary one, and not altogether Foreign to the business I was upon, *viz.* to prove *that men may be true Ministers, though they be not godly*: Though I confess it were much to be wished, *That Holiness to the Lord were written upon the heart and life of every man, who doth minister in holy things.* But as Fools now and then beget wise children, so many carnal Preachers, be instrumental to make others spiritual. That Pilot may have

have often saved his Ship and Passengers, who comes at last to be drowned himself.

But give me leave to tell you, Sir, that though some Men that are in Holy Orders, do appear not to be Holy Men, yet, thanks be to God, there are a great many others, whose *real godliness* no man ought to doubt, or can doubt it, without great violation of *Charity*, who are, in the eyes of all unprejudiced good men that know them, as true *Nathanaels without guile*, as really *burning and shining lights*, as *strict heavenly-minded mortified men*, as most are *in the world*.

I may not presume to name any of that sort which are now living, lest I should seem to flatter; but if I should reckon up such as Bishop *Usher*, Bishop *Morton*, Bishop *Davenant*, Bishop *Hall*, with many scores more of Clergymen, famous for *Piety*, as well as *Learning*, that would be sufficient to shew, That *Piety* and *Episcopacy*

curacy may fairly consist; • *Et in una sede morari.* If it were possible to come to an even *Poll* in the case, possibly there might be found as many godly Ministers in the Church, as out of the Church; yea more, because there are more in, than out: But whether godly or no, they are truly Ministers, and great will their sin prove to be, who shall reproach and abuse them.

If it be a Sin to break the *Ninth Commandment*, or to walk diametrically contraty to several other Precepts in Scripture, as where we are commanded to *Speak evil of no man*, &c. or to trample upon the greatest principle of *Justice* that is in the world, *viz. That of doing as we would be done by*, which is the very *Cardo Justitie*, or *Hinge*, as it were, upon which all Justice turns, and may be called *Stans vel cadens Justitie articulus*, because Justice stands, or falls, as that is kept, or broken. I say if any of these things be a hei-

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nous sin, then to expose, disgrace, and vilifie the Ministers of Christ, and of the Gospel, all, or any of them, is a thing for which God will never hold them guiltless, as he saith he will not them who take his Name in vain.

You know the Ninth Commandment is, *Thou shalt not bear False Witness against thy Neighbor*, meaning against any other person whomsoever. In that sense the Ministers of the Gospel are all of them our Neighbors, though they dwell ever so far from us. Now, sure I am, whosoever shall say, That all and every of them, or that the generality, and greater part of them, are stark naught, because (to our sorrow, and shame be it spoken) here and there one is so, doth certainly bear *False Witness against every Minister of the Church of England*, who lives & acts, as becomes his profession, of which possib'y if we went to Poll, the Clergy all over *England* would

would be found to be the major part. Can you answer it, *If you condemn the righteous together with the wicked?* Know ye not, that to *condemn the righteous, is as great a sin as to justify the wicked?* and both are an abomination to the Lord. Are we not commanded, *Tit. 3. 2. to speak evil of no man?* And if of no private Man, surely of no publick Minister, who hath a kind of *anointing* from God upon him, respective to his holy calling, &c. Is it not said, *Psal. 105. 14, 15. That God reproved Kings for their sakes; Saying, Touch not mine Anointed: and do my Prophets no harm.* Every time you vilifie those Ministers whom either you know not at all, or know no hurt by, do you not confront that Rule, *1 Tim. 5. 19. Against an Elder receive not an accusation, but before two or three Witnesses?* Neither is your so doing a transgression of particular Laws only, but, as I may call it, a breaking in pieces the tables of

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of the Law all at once, (alluding to what *Moses* did) which are summarily contain'd in this one golden Rule, *Quod tibi fieri non vis alteri ne facias*, viz. *That we should do as we would be done by.* Reflect then, and consider, would you your selves be so serv'd ? would you be contented, and take it patiently, if you go under the name and notion of *Presbyterians*, *Independents*, *Anabaptists*, or *Quakers*, or whatsoever else, if any man should tell you that all and every person of that denomination and sort , of which you are , were *Knaves* or *Fools*, or both, were *Drun-kards*, *Whoremasters*, and every thing almost that bad is ; or if they should say it of you in particular, that you are such an one, because they know some one person or persons of the same denomination with your selves, be it *Presbyterians*, or *Independents*, that are such. You being conscious to your selves, that, through God's mercy, you could *wash your hands in*
inno-

innocency, as from any such guilt
 would think your self very much
 abused, and him a wicked Lyar, who
 had laid such things to your charge.
 Would it not make you think of
Jezebel, her charging *Naboth* with
blasphemy, of which he was no more
 guilty, than her painted face was
 that real and native beauty which
 the art of daubing had made her
 seem to have.

Lastly, To reproach and vilifie all
 the Clergy of *England*, is as great a
 breach of *Christian Charity*, as it is a
 violation of *Justice*. If there be
 any virtue greater than *Justice*, *Char-*
ity or *Love* is it, as being the ful-
 filling of the Law, *Rom. 13. 10.* I was
 about to liken *Justice* and *Charity*,
 to the two great *Luminaries* of Hea-
 ven; comparing *Justice* to the *Moon*,
which rules the night; and *Charity*,
 to the *Sun*, *which rules the day*; and
 to say they most excel other virtues,
quantum inter Stellis luna minores,

as much as the *Moon* outshines the other Stars. Now by how much greater these two Virtues are, by so much greater are the *Vices* opposit to them, and the sins which fight against them. Neither can it be any mans doubt, whether it be not against *Charity*, for men to take up reports and *reproaches* against other men, (but especially to raise them:) And are not *Ministers of the Gospel Men* as well as others, with some additional stamp and character of God upon them, which ought to be had in reverence? I say it can be no mans doubt, who considereth what *St. Paul* saith, *1 Cor. 13. 5, 6, 7. Charity doth not behave it self unseemly, thinketh no evil, rejoyceth not in iniquity, but in the truth; believeth all things, hopeth all things, &c.* it thinketh and maketh the best of every thing. To affirm concerning all and every person of what persuasion soever within the sphere of Christianity, that they are meer *Hypocrites*, and

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Children of the Devil, is not
only against *truth*, (for so it may
be it would be, to say that all
men of the soberest Parties, and found-
dest Persuasions, were good and god-
ly) but also against *Christian Char-
ity*, &c.

But if all this will not convince
men, that it is a heinous sin to re-
proach, and vilifie Gods Ministers, he
that runs may read it so to be in the
wrath of God revealed from Heaven
against those who have done so, and
that writen in great characters of
blood, set forth in sanguinary ex-
pressions. Interpreters have judged
the Ministers of the Gospel to be in-
tended by the *Two Witnesses* prophe-
cying in sackcloth, Rev. 11. 5. And
is it not there said, *If any man will*
hurt them, fire proceedeth out of their
mouth, and devoureth their enemies
and if any man hurt them, he must
in this wise be killed; which words
do intimate, that God hath made it a
capital Crime, to hurt or abuse his
Minis

Ministers. Are not the Ministers of the Gospel the persons intended by the *Servants* spoken of, *Mat. 21. 33.* which the *Husbandmen* took, beat, and stoned? Then it followeth, *ver. 40, 41.* When the Lord of the Vineyard cometh, what will he do to those Husbandmen? They say unto him, he will miserably destroy those wicked men, and will let out his Vineyard to other Husbandmen, &c. *ver. 43.* The Kingdom of God (meaning thereby the Gospel) shall be taken from you, and given to another Nation bearing fruit. See what God hath executed upon, as well as threatned against the abusers of his Prophets, and Ministers. When King *Jeroboam* put forth his hand from the Altar, saying, Lay hold upon the man of God which prophesied against the Altar; his hand which he put forth against him dried up, so that he could not pull it again to him. Whereupon he was forced to pray the Prophet to pray for him, *ver. 6.* Intreat now,

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said he, that my hand may be resto
red to me again, 1 Kings 13. 4. The
Army which Benhadad sent to ap
prehend Elijah, was smitten with
blindness, and led by him into Sama
ria, the chief City of their enemies
2 Kings 6. 19. Let such as scoff at
Gods Ministers, read 2 Chron. 36. 16
But they mocked the messengers of
God, and despised his words, and mi
used his words, until the wrath of
the Lord arose against his people, till
there was no remedy. I say, let them
read those words, and tremble, as
also what is written in 2 Kings 2. 23
As Elisha was going up by the way,
there came forth little Children out
of the City, and mocked him, and said
unto him, Go up thou Bald-head.
And there came two She bears out
of the Wood, and tear 42 Children
of them. Hear this all you who for
get the Word of God, and abuse his
Ministers, lest he tear you also in
pieces, and there be none to deliver
you. If this befell little Children

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or were done to the green tree, what may old mockers expect, or what shall be done to the dry?

I have now made both the *sinfulness* and *danger* of abusing God's Ministers, appear from Scripture so clearly, that no man can be ignorant of it who reads these lines. Now if there be any *who do make a mock of sin*, and despise the danger threatened, *Solomon* has told us, *they are Fools* that do so, and so like Fools let them go : (yea, like the Fools *Solomon* speaks of, *Prov. 7. who hasten to the correction of the Stocks, as a Bird hasteneth to the snare, which knoweth not that it is for his life.*

Sir, If you have any patience left to read a few lines more, I would presume yet further to propose and answer, to one, or two material questions, *viz. What more can be alledged against this practice, viz. of abusing and exposing the Ministers of*

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Gods Word, and making endless
spightful reflections upon them, cal-
ling them all to naught: Me-
thinks I hear some saying, Is that all
that can be said in the case, that it
is a great sin so to do?*

Why is not that enough? Do you
make so light of sin? Is it so small a
thing in your eyes to provoke him,
who is able to cast soul and body into
Hell? who has told us, *That the
wages of sin is death. Hear ye stout-
hearted, who are far from righteouf-
ness, those words, Job 9. 4. Whoever
hardened himself against God, and
prospered? Mark well those words,
Jer. 7. 19. Do they provoke me to
anger, saith the Lord? And do they
not provoke themselves to the confu-
sion of their own faces?*

But if the notice of its being a
very great sin, be not sufficient to de-
ter men from making God's Ministers
the Object of their Hatred and
Scorn, the Subject of their Scoffs and
Invectives, I doubt not but more
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diffuasives of another nature may be produced, more calculated for the meridian of *Atheists* (for such are all they who make a mock of sin) more *ad hominem* as to them, than that which was taken from the *Topick* of its being a *great sin*.

Now whereas some seem to be more shie and scrupulous of Sins against *Men*, than of those which are committed immediately against *God*. Give me leave to tell you, if you will make bold with *God Almighty* in abusing, and vilifying those whom he hath called to *minister* in holy things, and do presume he will *forgive*, or not *regard* it, will you make bold with *Men* also, even with the greatest of *Men*, with *Kings*? &c who feel the smart of all those miseries which are done to them, and use to have a very great resentment of all the Affronts done to those who are employ'd by them, in Affairs of Concernment. How oft have you

made great Protestations of your *Loyalty and Obedience* to His Majesty, our good and gracious King? But who can believe you, whil'st you speak and act those things from day to day, which his Soul abhors? For does not his Soul abhor, think you, to have his *Reverend Clergy*, from the highest, to the lowest of them, trampled as dirt and mire in the streets? He might reasonably expect, that if you honour Him, you should honour them for *his sake*, if not for *their own*, for the Respect which He Himself is pleased to give them, who is the *Fountain of Honor*, and who shall make so bold as to refuse any man that *Title*, or *Honor*, which his *King* thinks fit to confer upon him, or to disgrace them whom he delights to honor? *Human* did not refuse to wait upon *Mordecai*, when *Abasbuerus* commanded it. He bids you give Respect to his Clergy, in that he doth so himself. He disdains not to consult with di-

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vers of them as a part of His Upper House of *Parliament*, to receive others of them into His *Privy-Council*, to make several of them His *Chaplains*, to appoint *Convocations* to be made out of them, (which seem to be a kind of *Spiritual Parliaments*, to be consulted with about the Affairs of the Church) His Majesty is not ignorant, that if either *Noble Extraction*, *Generous Education*, *Excellent Parts*, *Great Learning*, *True Piety*, *Prudence*, *Gravity*, *Profundity*, *Utmost Loyalty and Fidelity*, can make men worthy of their Princes Favor, these are all to be found amongst some of his Clergy; not that all the Members of the Ecclesiastical Body can be presum'd to be such, any more than it can be expected, that mens *Toes* (which yet are necessary parts) should be as beautiful as their *Faces*.

Yet when all this is said, there are too many People in this Nation, who do

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do at this day *respect* a *Bishop* (even
the best of them all) no more than
they do a *Butcher*, and *love him*
less. All the world could not per-
suade the late *King*, to *despise* or *di-*
vorce Himself from His *Cergy*; and
His Son, our *Gracious King*, that
now is, seems to be of the same
mind. Did He know how the Rabble
hath abused and railed at them, I
dare say He would be very angry.
With what bitterness and contempt,
(the more is the shame) do some
men speak of those great and Reve-
rend men, to whom His Majesty
Himself would not disdain to say,
upon Occasion, as *Elisba* did to his
Master *Elijah*, mounting up to Hea-
ven *My father, my father, the chariots*
of Israel, and the horsemen thereof,
2 Kings 2. 14. And without flattery
be it spoken, Those who are now cal-
led *Priests* in scorn, (though Christ
himself was called a *Priest* after
the order of *Melchisedec*, *Hebr. 7. 17.*
And though it be said, *No man tar-*

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keeth this honour (viz. of Priesthood)
to himself, but he that is called of
God, Hebr. 5.4.) I say they who are
now called His Majesties *Priests*,
would as soon (that I say not sooner)
become his *Sacrifice*, if the offering
up of any thing they have might be
for His Service, as any Subjects He
hath in His Three Kingdoms. This
they who are as truly Enemies to
His Majesty *secretly*, as to Bishops
openly, know full well (*yea hinc illæ*
lachrymæ) hence, as from one great
Fountain, spring their Complaints
and Outcries against the Clergy: So
may you have seen some, who, whil'st
they seem'd to design nothing but
casting away the *Ivy* which has
grown about a Steeple, have together
with it demolished the *wall* about
which it grew. It too too often hap-
pens that the professed Haters of
Prelacy, are *private* Haters of *Mo-*
narchy, (though I dare not give it
as a standing Rule, and doubt not
but it hath many exceptions.) Yea,
had

had they begun with the Hatred of *Prelacy* only, when they came once to consider of the connexion betwixt *Monarchy* and it, they would have been much more tempted to have hated *Monarchy* for the sake of, and for the Hatred which they bear to *Episcopacy*.

Pardon me if I am jealous, lest some men out of their great disaffection to a *Hierarchy*, and other Discontents, should flag and warp in their *Loyalty*, though as yet they seem to have, and have had great Love and Honour for His Majesty.

But to go off from this Head: What think you the *High Court of Parliament* will say to it when they shall convene, and understand, that so far as the *Tongues* and *Pens* of men could inflame things, endeavors have been used (since the Press was ungirt, and unblest) to cause the *Church-Lands* to be sold again, or sacrilegiously restor'd to the hands

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of their late Purchasers? That the Rabble Rout in some places were animated, or did animate one another, almost to offer actual violence to divers of the Clergy, when they come together gravely, and peaceably to do what did belong to them, as *Freeholders*, viz. to give their voices for some Gentlemen that were good *Protestants*, *understanding Persons*, and of very *considerable Estates*. Will they not fear that, if some stop be not put to this mad current, we shall all run back again to confusion? At this rate we are like to have more *Archbishops murdered*, and Ministers shall not be able to pass the Streets in quiet. *Obstate principis, & venienti occurrere morbo*. If the Cloud which the Prophet saw but of a hands breadth, came afterwards to overspread the whole Firmament, whither may not this come which is so great already? More innocent persons (witness their inoffensive and patient carriage, whil'st

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94 *An Impartial Vindication of*
Clamors and Invectives came about
their Ears like *Hail-stot*, and they
mean time *dumb as a sheep before*
the shearer) than many of the Cler-
gy are, were never so affronted. *Help*
O King ! Help O Parliament ! Help
O King and Parliament ! If the
present Clergy be run down, and ex-
tirpated, as the late Hierarchy was,
where will you have such another ?
Can the NC *Colonies* fill the Church ?
Say One thousand NC and Ejected
Ministers be yet living (which I sup-
pose is the most) can we imagine
what by reason of being *superannua-*
ted (as many of them are very old)
and what for other causes which you
may guess at, if a *moiety*, i.e. if there
be 500 of them now fit for Church-
service, that may be as many as is,
and can you supply Ten thousand
Livings with 500 men ? They must
be great Pluralists, and have 10 or
20 Livings apiece, if all places be-
come theirs. Then for ever turn a
deaf Ear (as I am sure you will)
upon

upon the Nonsensical Crew of *Jesuit-ridden* People, who would destroy the onely Ministry that you can have wherewith to supply the Nation, and hath in it as many able persons, and learned men, as any Clergy in the world hath; would convert their Lands, to pay old *Debentures*; and would turn the *Bishops Palaces* into *Rocks-Nests*, I mean Places for *Broken Sharking Tradesmen*, transform'd into great *Committee-men*, to strut and vapor in, who have a mind to reduce the old *Chaos*. Is the remembrance of it so pleasant, that any wise unprejudiced man would we should come to it again? God forbid. I do promise my self, that when the *Parliament* meets the *Anti-Levitical Rabble*, or profess'd Enemies of the whole Tribe of *Levi*, who if *Aaron* were alive would take him for *Antichrist*, to be sure would not love him, the Tribe of *Corah*, *Dathan* and *Abiram*, shall receive such thanks from
the

96 *An Impartial Vindication of*
the *Two Houses* for the good service
which they have done, with their
railling Pamphlets pointed against the
Clergy of *England*, as the nature
and quality of their work doth re-
quire. If those Scriblers be Fools, or
but *half-witted* men themselves,
don't let them think the *Two Hou-*
ses of Parliament are so. They know
full well, that sober and just things
must preserve them, and the Nation;
that they must employ a *grave, lear-*
ned, prudent and honourable Clergy,
and not bring things to a *level* in
the Church, that every upstart No-
vice, and *Chicken-peeper*, shall have
as great a share in governing the
Church, as those *Gamaliels*, at whose
feet they might sit with profit one
Thirty year longer. But possibly
those who make nothing of offend-
ing the *King and Parliament*; may
from their Principles be loth to dis-
please the People or Populacy, whom
they look upon to be the *Source and*
Centre of Government, the *Alpha*
and

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and *Omega* thereof, in which it begins and ends; for, say they, They are the Electors of their Governors, they first set such Rulers over them, so by the way every Wife doth or ought to make her own election or choice of her Husband; but when that is done, which God hath appointed to govern, and which to obey, I had rather St. Paul, and St. Peter should tell you, than any man that is not an *Apostle*. But let such as do give a great deference to the People know, that multitudes of the good People of *England* (I will not say at venture a *major* part, though possibly that be true) have been, and are greatly scandalized at the Affronts and Abuses which have been, and from day to day are put upon the present Clergy of *England*.

It is an odd, and *partial* Notion, if no care ought to be taken about scandalizing any sort of People, but those which are called *Dissenters*;

H where-

whereas the Apostle saith, Give no offence to Jew or Gentile, nor to the Church of Christ. Now do not men give great offence to those Christians who conform to the Church, by railing at those Ministers who are in and of the Church to which they conform? 'Tis a Folly to think, that the Church of *England* Protestants have not as great a veneration for the pious and learned Preachers and Governors which are in the Church, (for their *Pauls*, *Apolloes*, and *Cephas's*, (as I was about to call them) as *Dissenters* can have for their most darling Ministers. You think men do almost *blaspheme*, when they speak against your Shepherds; and they, upon as good reason, do think, you do the same, when you speak against theirs. They know several of the *Conforming* Ministers to be as learned, and godly, so far as men can in *charity* judge, as any of yours. If you say otherwise, they think the *rebetstone* is due to you; yea, a heavier

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heavier stone than that, *viz.* the millstone, by virtue of that threatning of our Saviour, *He that shall offend one of these, it were better that a millstone were hung about his neck, and he cast into the depth of the sea;* For why should it be a greater danger for other Christians to offend you, than for you to offend them? Some who have no sense of sin at all, may yet easily acknowledge it to be a principle in Equity that every man ought to be as shy of offending other good men, as he would have others to be of offending him, for one man is as near and dear to himself, as another man is. I must take leave to tell you, that the *Conforming Protestants in England* do, I mistake not, *equallize in number*, if not outvie and exceed all the *dissenting Parties put together.*

In point of virtue and good living, it ought I see, those who wait on the *Publick Ministry*, and are professedly Sons and Daughters of the

100 *An Impartial Vindication of*
Church of *England*, do approve
themselves as well (take them one
with another) as those who use
altogether to hear in *Private*; yea,
some of them do acquit themselves
better in point of *Temperance, Ju-*
stice, Charity, Sobriety, Modesty,
Meekness, &c. than many of those
who judge them for eating, (to use
the Apostles phrase, *Rom. 14.*)
mean for *Conforming* to the Church
of *England* have done.

Now these *visible* characters of
Virtue and Goodness, are those
Fruits, as Christ calls them, whereby
men are to be known, or estimated as
Trees that are good.

Moreover as the Sons and Daugh-
ters of the Church of *England* do
equalize the whole Body of *Dissent-*
ers in number and virtue, so it is
most certain they do far exceed them
in quality and condition, in wealth
and honour. For besides that His
Majesty Himself, and the greater
part of the Royal Family do own
them

themselves to appertain to the Church of *England*; is it not most apparent that the greater part (yea, almost all) of the *Protestant Nobility* and *Gentry* of the Nation, do profess themselves to be Sons and Daughters of the Church, of which I give this plain proof: When the Members of both the *Honourable Houses of Parliament* were required, one and all, to receive the *Sacrament* after the way of the Church of *England*, I presume it cannot be proved, that ever so many as three Members in both Houses did refuse or refrain to do it, which I look upon as a very good *Omen*, that our *Parliaments* will ever own, countenance, and support that Church, to which they profess themselves to belong, and with which they do communicate in the *Holy Eucharist*, that grand Bond of Union. Let me add, that the Sons and Daughters of the Church have all the *Laws* and the *Authority* of the Nation, on

their side, that happy wind in their backs which blows very stiff in the Faces of *Dissenters*, and gives them all the repulse it can. Now judge you, whether as much care ought not to be taken not to offend those, who besides that they are as virtuous and as good Livers, as our selves, do equalize, yea probably exceed us in *number*, yea, their single Party, or the Children of the Church, which are all by one Mother, are as many or more, as the Children of the Separation, which are by many several centers ex. gr. *Presbyterians, Independents, Anabaptists, Quakers*, (for Separation has had I know not how many *Wives* and *Children* by them all, though by some more, and by some less.) I say that Church which doth not only equalize in *number & goodness*, the whole Body of *Dissenters* (much more each member, or division of the body, which is like *Nebuchadnezar's Image*. partly gold, silver, iron, clay;) but doth also
far

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far transcend the whole Army of the Separation in *Wealth, Honor, and Power, and all worldly advantages.* Yea, which is more, hath all the *laws* of the Land on its side, the whole countenance of *Authority*, which hath set its Face against those who separate from it. *I say once again, there ought to be as much care taken by others not to offend them, as by them not to offend others.* If this be not a clear case, let all the world judge. Let therefore all sorts of Dissenters forbear odious Reflections upon the Church of *England*, and the Ministry thereof, whereby great offence is given to a great number of men, who, all things laid together, are much more considerable than themselves, and do not come short of them, no not in point of *good living, which is pure and undefiled Religion in Gods sight*) which is the thing in which Dissenters pretend to excell. *The light which is within any man cannot but tell him, that*

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it does not become him to revile his
Betters.

But I now think of another inconvenience resulting from Mens reproaching of the Clergy of *England*, viz. *They who drive that Trade, do not only wrong the adverse Party, but their own*: For whereas many *nonconformists* have possibly never bin heard to speak one evil word of *Conforming* persons, as such, nor did ever so much as *judge* them for their *Conformity*, they shall be thought guilty of the same thing, for your sakes: even those who have great love for all good men in the *Church*, or are ready to give them *the right hand of fellowship*. Some as hot-spirited as your selves, will be ready to say, *Ab uno disce omnes*, they are all alike, all baptized into the same spirit of railing and bitterness, and would *fire and fagot us*, as the *Papists* did the *Protestants* in *Queen Maries* Reign, were we at their mercy.

mercy. Men will seem in you as in a *Looking-glass*, to see the Face of the whole *Party*, and will suppose that as *Face answereth to Face in a Glass*, so the *Heart of one Dissenter to another*.

Is this a *service* to your *Party*, to make them all to be thought so many *Furioso's*, Men and Women whose *Tongues are set on fire from Hell*. Will any body love and honour you for that character? nay, will they not be ready to cast out your names as unsavory salt, not so much for your *separation*, as for your *spight*. You injure your selves, and your *Fraternity*, more than you do those whose *Enemies* you are, (so I express it, because many of them bear no enmity to you) because the *Slanderer* is worse than the *slandered*, by how much it is worse to *sin*, than to *suffer*. You are the *Urinals* by which men cast the *water* of your *Party*; and finding it very *black* and *muddy*, do think you are all *Spleen-grown*,
(as

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(as they say. *Liver-grown*) or
troubled with an ill and aking *Spleen*
against all persons that hear Sermons
in *Steeple-houses*, (as some abusive-
ly call them) and receive the *Com-
munion in Churches*, without *Chim-
nies*. Is not this the way to make
your yoke heavier, and your bands
stronger?

Again, there is no question to be
made, but *this kind of doings doth*
much gratifie our common Enemy, viz.
the Papists. 'Tis Nuts and Sweet-
meats to them, to hear one *Prote-
stant* rail at another, and to see them
slie in each others Faces, ready to
pluck out one anothers eyes or
throats? *Hoc Ithacus vult*. Think
they this will do our work for us,
though we sit still. They will *tip-
down* one another like *Nine-pins*.
Let them alone to *foul their own*
Nest, and to destroy the credit of the
Protestant Religion; and then we
know what we have to do. Is this a
time of day to help the *Papists* to
do

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do their work? Shall *Protestants* become in effect *Complotters* with *Romanists*, to destroy themselves? God forbid. Are you not sensible that these things do make the breach betwixt *Protestants* wider, and divide them more at a time when they are concern'd to unite and join as one man, to oppose the common Enemy. I suspect the hand of *Joab*, of the *Papists*, I mean, is in this thing. They make us call one another names upon slight grounds, viz. *Pelagians*, *Socinians*, *Popishly affected*, when God knows some that are, or have been so called, have not one grain of any of those errors in their heads or hearts. Nothing can please *Papists* so well, as to see warm *Protestants* planting their *Canons* against one another, as who should say, they would batter each other to the ground. Thus some angry and busie men do make a may-game of as sound *Protestants* as themselves for *Romanists* to laugh at.

at. Thus whil'st men pretend to be casting Religion into a Furnace, that it may come forth more refined like Gold, they cast it like dross into a Fire, to be wholly wasted and consumed.

Again, what do odious Reflections generally produce, but *railing for railing, and reviling for reviling*? One calls him that differs from him in Opinion, *Knave or Heretick*, and he calls him *Fool or Dunce* for his pains; and each it may be calls the other out of his name, and what is gotten by it on either side? Say that the Ministers or People who are *in*, and those who are *out* of the Church of *England*, should go and write one anothers *Lives*, *feigning* some things of, and *aggravating* other things, *against* each other; I fancy *both* sides would come off with *loss*, and *shame*, and the common Enemy would stand and cry, *Ab! Ab!* so would we have it.

'Tis pleasant to observe how the
polemick

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polemick wits, the Writers of *Invectives*, the *Duellists*, do take their turns. He that writes first against any man for a moneth, or two, or three, more or less, rides about in triumph, compassed about with the *Euge's* and *Applauses* of his own Party, (if he has done *excellently* well, or if he has not so written, as that they are ashamed of it) he is for that time the *Knight that has killed the Gyant*, but, *bie-and-bie*, the *Gyant riseth up again*, and kills the *Knight*; then there is as much triumphing on the other side for a season. 'Tis seldom ever concluded on both sides, which had the better of it, but one saith his *Cock of the Game* beat, and the other saith his did, so *both beat*, and *both were beaten*, and the matter will not fully be agreed till the day of judgment. He that *rails downright*, is censur'd of all as *dull* and *spightful*; he that gives himself to be *witty* in such Writings, is counted by some *light* and

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and trifling ; but he that mixeth no
wit therewith, is counted so *unplea-*
sant, that no body will read him. For
'tis the *merry Andrew* that makes
the Show to be cared for. I declare
sensibly, I know nothing that any
body gets by *Paper-duels*, about mint,
anise, and cummin, but I doubt *Reli-*
gion loseth infinitely by them.

Give me a *Conscientious Man* to
speak to (such another as your self
is Sir) and I will tell him one Ar-
gument more, which will more pre-
vail with him than most of the rest.
Odious Reflections upon Ministers
and Ministry (as it might be upon
that of the Church of England) ought
carefully to be avoided, because they
do weaken their hands, as to the
great work of converting and saving
Souls; and better it were that a
millstone were hung about a mans
neck, & himself cast into the sea, than
that he should obstruct that work.
A Minister laid under great preju-
dice,

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dice, is like a Sword with the edge turned : *Christ himself did no mighty works in his own Country, because of their unbelief, Mat. 13. 5. which sprung from their prejudice, and want of esteem of him, ver. 17.*

If you think there are no Ministers of the Church of *England*, who design their Preaching for the saving of Souls, or know how to manage themselves for that purpose, or how to go about it, you are very *uncharitable, self-conceited and ignorant.* They preach the same Gospel which you do, and why may it not prosper as well in their hands as yours ? *St. Paul saith, Rom. 14. Destroy not him with thy meats for whom Christ dyed: And I say destroy not him with thy prejudice, whilst you go about to persuade the People that all, or most of their publick Ministers are either unsound in their heads, or unsanctified in their hearts, or both.* By so saying, you do as much as in you is, to make all that they shall preach

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preach of none effect. They think
under correction, that several of
them *have the Spirit of God as well*
as you, and doubtless so they have.
Must your *peevishness* and *censoriousness*
help to *damn* the Souls of
others? If you would have the Gos-
pel to *run and be glorified*, see that
you govern your unruly tongues,
and remember Gods words to Mi-
riam, *Wer't thou not afraid to speak*
against my servant Moses? (who
was one of Gods Prophets) Num. 12.
Lay your hands upon your hearts,
and mouths, and be silent, else the
blood of Souls, to whom you have
render'd the *Ordinances of God inef-*
fectual, may cry louder against you,
than ever your voice can do against
those learned, pious, and able Prea-
chers, with whom God hath blessed
the Church of *England* at this
day.

I am well aware what those people
would be at, *who lift up their voices*
like a Trumpet against the Clergy
of

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of *England*, viz. *They would gladly have them laid aside as useless vessels*; they would gladly see their downfall, at which they would cry, *Babylon is fallen, is fallen*; You would fain extirpate the *Ministry of England*, root and branch, and see the Honor of it lying (as some years since it did) in the dust. How would you rejoyce in its stones, and take pleasure in the dust thereof? but in a quite different sense from what the *Psalmist* meant by those words. God forgive you, you know not what you say, or would do, if you could.

I presume the Folks of that strain would have no *Ministers* at all, for they know there are not *outed Ministers* enough, to supply *one tenth part* of the places in *England and Wales*; and as for the *Conforming Ministers* they would have their mouths stopt, and there are none but of those *two sorts*, consequently you would have none: You desire a *Fa-*

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mine of the Word of God, which you
ought to dread & deprecate. I imagin
who you are, and whence you have
received your principles. You must
needs be either *Hobbiſts*, or *Atheiſts*,
or *Fifth-Monarchy men*, or *Quakers*,
or *Seekers*, or *Ranters*, or *Sweet-*
singers of Iſrael, or *Papiſts*, who
would have no *Proteſtant Clergy*;
yea, had rather there ſhould be none
at all. I fear not to ſay that moſt of
theſe, but even now recited, are the
Sons and Daughters of Folly, and
Nonſenſe, the bold *Imprisoners of*
truth in unrighteouſneſs; people that
have forced and raviſhed their *Rea-*
ſons and Conſciences, offered violence
to themſelves, for who can doubt of
a God but he that has done ſo? and
of that belief are ſome of theſe.
Thoſe are the *Pioneers*, who make
it their buſineſs to undermine *Reli-*
gion, or to evaporate it into *Enthu-*
ſiſm and Madneſs. But if God
ſhould ever ſuffer their hand to find
out this their Enterprize, it is eaſie

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to foresee what the effect and consequence thereof would be, *viz.* an inundation of *Atheisme, Infidelity, Prophaness, Popery, Debauchery, Ataxy, Anarchy, Sacrilege, and Contempt of all that is called Holy; all sense of good and evil, and the distinction betwixt both, would be lost, all apprehensions of future rewards & punishment would be defaced, if not obliterated, and extinguished, all capital punishments would be despised (for setting aside the consideration of a future estate, who would fear to let the breath go out of his nostrils) and consequently all civil and humane Government must be dissolv'd, & the world must be brought into perfect confusion, as in the enlargement of these heads will appear. *Atheism* would certainly cover the Land, as waters cover the Sea, if there were no Preaching, but the People left as Sheep without a Shepherd; for if it come in like a Flood, even now whilst the Word of God is like a Standard*

lifted up against it, whil'st it meets with continual opposition, what would it not do, if the divine Oracles were silenced, if men might go from City to City, seeking the Word of God, and not be able to find it? A Fire that burns vehemently, though water be cast upon it, and Engines play'd against it, how would it rage, if it were left to burn *ad extremum virum*, if no opposition were made to it? How drench't in *Atheism* are those parts of the world, where the Gospel is not, or hath not been preached? If God were quite out of sight, would he not be quite out of mind? my meaning is, if God were not set before the eyes of men in the Ministry of his Word, would he not be quite forgotten, and in time disown'd, and deny'd?

Now if *Atheism* would get such head by destroying and extirpating the Preachers of Gods Word, to be sure *Infidelity*, or *disbelief* of the doctrine of our Saviour, would get ground

ground much more. Against *Atheism* we have the *Light of Nature*, or *Law of God* written upon the *Table of our hearts*, to preserve us from it, besides the dictates of *Divine Revelation*, and the written *Word*; but *Divine Revelation* is all we have to guard and defend us from *Infidelity*, which makes it far more easie for men to turn *Infidels*, than to turn *Atheists*. If the weeds of *Infidelity* do spring up very much in the Garden of the Church, whil'st drest, and carefully lookt after, how would they overspread all, if there were no spiritual Gardeners, if I may so call the Ministers of Gods Word, to be weeding them up from time to time?

That an inundation of *Prophaneness* and *Debauchery* would ensue, upon extirpating the Preachers of Gods Word, is not to be doubted; for where *Atheism* and *Infidelity* go before, they must needs follow after; witness *Psal. 14. 1. The Fool hath*

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said in his heart there is no God.
Corrupt are they, and have done
abominable works. Let there be no
Sluice to keep out the Flood of
Atheism, and I will undertake a City
shall be as *rude* as a *Camp*, and *Vice*
shall shew it self as publickly as now
Virtue doth. *Honest* men shall grow
almost as scarce in *London*, as they
were in *Sodom*, and in *Jerusalem*, when
it was said, *See if ye can find one man*
that executeth judgment, &c. Or as
they were in *Noah's* time, when eight
persons were all that were thought
worthy to escape the general deluge.
Then may we presume, that *lying*
will be as common as *speaking of*
truth is now; *Perjury* as common,
as *Lying*; *Adultery* as common, as
Marriage; and *Incest*, as *Adultery*;
and *Sodomy*, as either: then, as we
have reason to think *Cheating*, *Rob-*
bing, *Plundering*, *Rapine* and *Vio-*
lence, shall be as common as *Buying*
and *Selling* are now; and what would
quickly be the case of these No-
tions,

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tions, if Things were at that pass?

How much *civiliz'd* have several places been, where the Gospel hath been powerfully preached, above those in which it never was? The preaching of the Gospel has made many *Christians* first and last, but more *Men*; I mean, it hath morally reform'd a great many more People, than it hath *livingly regenerated*: of a person *morally* reform'd, or brought to good *Ethicks*, it may be said, as our Saviour said of that man, who told him *he had kept all the Commandments from his youth. Verily thou art not far from the Kingdom of God.* There is a step beyond those *Virtues* which *Socrates, Aristides, Plutarch* and *Plato* were famous for, which is necessary for us *Christians*, who enjoy the Gospel to take if ever we would be saved, though possibly God accepted at *their* hands what they under their dark circumstances perform'd upon

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the account of *Christ*, and of the
Covenant of Grace, (though to them
unknown) but surely God requireth
more of us, than of them; *For to*
whom much is given, of them much
is required: But next unto their
happinefs who are got within (or
into) *the Kingdom of God by super-*
natural grace, is theirs, who are not
far from that Kingdom, so that it is
but taking a few steps further, and
they are there; but where Men, and
Women, are not so much as *civi-*
liz'd, they may be said to be as far
from the Kingdom of God, as the East
is from the West, and at that distance
would the extinction of the *Gospel*
put the greatest part of men amongst
us.

A fourth mischief which the ex-
tirpation of the present Ministry of
England would produce, or prepare
for, would be *the introduction of the*
Religion which we all profess so
much to hate and dread, viz. Popery.
Atheists, Infidels, and Debauchees,
are

are *Papists in proxima potentia*, that is, a little matter will make them so. The *first matter*, as being without any *form*, is said to be capable of all *forms*. *Rasa tabula*, or unwritten Paper is capable of having any thing written thereupon. They are as soft wax, to receive the impression of *Popery*, when under any Penalty it shall be impos'd upon them. An *Atheist*, and *Debauchee*, will never *turn* for any Religion whatsoever, but will say as one did in that case, viz, *That he came into the world raw, and was loth to go out of it roasted.*

Again, One that is an *Atheist* but in part, *pro hic & nunc*, now and then, or as it were by fits and moods, is much more inclined to be a *Papist*, than if he were an *Atheist* at all times, and to all intents and purposes; because a man who hath some little remainder of *Conscience* left in him, is more inclin'd to take to one Religion, or another, than one in whom

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whom *Conscience* is perfectly extinct.
And the reason of that is, because
a *working, and awaken'd Conscience*
(be it so but now and then) cannot
be pacified , and quieted , without
something of *Religion*. Will the
Lord accept of thousands of rams, of
ten thousand rivers of oil? Shall I
give my first-born for my transgres-
sion, the fruit of my body, for the sin
of my soul? Micah 6. 7. Something
conscience puts them upon *doing* and
suffering, that they might be at rest
and peace within themselves. Now
this is the advantage which *Papish*
Priests and Jesuites do take, for the
purpose of making *Proselytes*: this
is their *Harvest*, when men have con-
tracted a world of *guilt* by an athe-
istical, debauched course of life, their
Consciences begin to be uneasy, and
like the troubled Sea, which casts
forth dirt and mire, then they want
a *Confessor, some man of God to speak*
a word in season, for their relief and
comfort; no sooner do these spiri-
tual

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tual Mountebanks, *Popish Priests*
I mean, hear of any persons (e-
pecially of quality) their being in
great agony and distress of mind, un-
der a wounded conscience, &c. but
they labor to become the *Physicians*
of his Soul, endeavour to get him
for their *Patient*, pretending that
they have such *balm* for wounded
Consciences in their *Gilead*, as the
like is no where else; they can cure
it, though the wound be never so
deep, as easily as a cut finger, their
nostrum is infallible, by the power
where they turn, or *transubstan-*
tiate a piece of Bread into a God,
what can they not do? They will
undertake to cure *cito, tuto, & ju-*
cunde; *speedily, safely, pleasantly*,
with very easie and cheap remedies.
They will but enjoin a strict *Lent*, in
which you must abstain from all
flesh-meats, mean time allowing you
to eat of the most delicious and
nourishing sort of *Fishes*, made high-
ly *palatable* with the rarest Sauces,
come

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come the worst to the worst, an
Epispastic Plaister to your backs,
laid on at your own discretion, I
mean a little gentle *lashing*, or *whip-*
ping of your selves, so as to leave a
few *blisters* behind it; Oh that will
let out all the sinful malignant *serum*,
and make you as sound as a Fish.

Your *Popish* Divines are the onely
Men who can give a *Balaam* his wish
(or rather who pretend they can do
so) *viz.* make him to die the death
of a *righteous man*, who never liv'd
any such life. They are the onely
men who have Heaven to *sell*, if a
man hath but money enough to *buy*
it; and whose Religion is so favou-
rable towards *rich* people, that hard-
ly any of them can fall short of Hea-
ven (according to what they de-
clare) unless he be so *foolishly stingy*,
that neither *living*, nor *dying*, he will
give any thing considerable to their
Church.

One humor the *Romish* Divines
and

the present Clergy of England. 125

and *Casuits* have, which is very taking. They will resolve you any case of Conscience, just as you would have it resolv'd, if they can but know your mind. Were that practice but *safe* (as doubtless it is not, but very pernicious to the Souls of men) who would not be of that Religion?

Moreover, the *Romish* Religion hath as pleasant *Salvo's* for the credit and reputation of People, as for their Consciences, ex. gr. No Woman ought to be counted a Whore, or is justly so call'd, who hath not committed folly with **TEN THOUSAND MEN**, and then, as good luck is, I hope there may be ne'r a Whore in the World. This *sweet complaisant* Religion, which doth thus become all things to all men, that it may win all, would doubtless very easily obtain amongst us, and overspread a Land so drench't in Debauchery, so laden with Guilt as *England* is, if the Church of
England,

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England, and especially the Mini-
sters thereof were not a strong Bul-
wark against it. Do but demolish
the Clergy of *England*, do but once
throw down that *hedge*, and it will
be as easie for *Popery* to come in, I
had almost said, as for a Fish to *swim*,
or a Bird to *fly*.

Again, *Ataxy*, *Anarchy* and *Con-
fusion* would certainly ensue, upon
the destruction of the Church and
Clergy of *England*.

Surely the successive Kings of
England have had no Subjects who
have stuck closer to them, than their
Clergy have done, both in the *Uni-
versities*, and in all Parts of the King-
dom; neither have any sort of men
a greater sense of their *dependance*
upon their King. Now do but de-
stroy the Clergy of *England*, and
you will find the *Civil Government*
of *England* to be *stans pede in uno*,
i. e. to stand but upon one foot,
which is both an *uneasie* and an *un-
safe* posture, and it is probable that
in

in that case it would not long stand upon that neither. Whensoever *Aaron* departs, *Moses* will miss him; and too many there are who strike at *Moses* thorow the loins of *Aaron*. If the *Church* be confounded, the *State* cannot long continue in good Order. They who destroy'd the Temple of *Jerusalem*, did they not destroy the *City* also?

Had I not been bred in Times in which I had seen both *Ecclesiastical* and *Civil Government* pluckt up by the roots, I should never have had those dreadful apprehensions of what I am now speaking, as now I have.

What but utter and *Babel*-like confusion can ensue, when the Government that was in being is demolished, and no other, worthy of that name, put in the room of it? This was our case. They who did pull down *Episcopacy*, know not what, or how, to build up instead thereof (for such unskilful *Architects* can build on-

nothing but *Babels*, nor know they how to *finiſh* them neither.

When the *hedge* of God's Vineyard is once pull'd down, what ſhould hinder the *wild Bores*, and the *little Foxes* from coming in to deſtroy it? A *Church without a Government*, is like a *Ship without a Pilot*, left to the merciless cruelties, or cruel mercies of the winds and waves, rocks and ſands, and in eminent danger of being quite loſt. If the men of *Billingsgate*, who compaſs the Church of *England* from day to day with the ſound of their *Ramshorns*, their *Railings* I mean, could make the *walls* thereof to fall before them, like the walls of *Jericho*, who ſees not what would be next? Then they who pretend to hate *Idols*, would forthwith fall to committing *Sacrilege*, then would the late *Chaos* return upon us, and it would be no more *omnia Comēſta a Belo*, but a *Dracones*. *Bel* would be ſwallowd up of the *Dragon*, the world would devour

they your the Church, and its mourners,
which were given to encourage
Learning, and promote Devotion,
would be concern'd to gratifie the
pride and avarice of a few secular
men, who have no more right there-
unto, than you and I have to the
Crown of Spain.

, or Methinks I see a number of A-
bans whose mouths are watering,
and whose fingers itch after that
wedge of gold, and that Babylonish
garment (as they had wont to call
it) which they thought fate well
upon their own backs, though doubt-
less nothing was ever more unbe-
coming, than to see Laymen mounted
upon the Churches Horse, and Church-
men themselves going on foot ; Lay-
men dwelling in Bishops Palaces, and
the rightful Owners inhabiting poor
Cottages.

I am of Opinion that as many of
the late Purchasers of Church-lands
are modest men (if we suppose
any of them to be such) had they

the same opportunity as heretofore, to enter upon the rights, means and possessions of the *Church*, would blush and tremble to do it (as we may imagine a young *Thief* to do the first time that he picks a Pocket, or demands a Purse upon the Highway.) Surely some of these *Purchasers* would not have these Lands again, if another usurped Power should make them the free tender of them.

But as for the hardened and seared sort of sacrilegious Sinners, methinks I hear them cry, *Give me my Church-lands again, my Bishops or Deans Palaces, &c. or I dye* (*Stolen water is sweet.*) Do then For if nothing will serve your turn but *Niboth's Vineyard*, I mean that which is none of your own, but dedicated to pious Uses, 'tis pity you should live. Why may you not as well say, *Give me my Neighbor's wife, or I dye?* For secular men have no more right to *Church Re*

of *the present Clergy of England.* 131
fore, *venues*, than *David* had to *Uriah's*
s and *Wife* when he was living. This is
blush so plain a case, that I, for my part, do
may not despair of seeing some of the
the late *Purchasers*, who are *rich* men,
et, or making *restitution*, *Zacheus*-like, of
High- all the wealth which they have got-
rcha- ten *sacrilegiously*, and returning it to
Lands the stock of the *Church*.

Power Methinks I hear some one or more
er of of the late *Purchasers* lying upon a
d and *Sick-bed*, under the daily expectati-
nners ons of approaching death, thus be-
ve me moaning himself, Wo is me that I
ishops should have so little *wit*, and less
I dye grace, as to invade the undoubted
rights of the *Church*; That I should
then presume to devour *holy things* (for
r turn so is every thing, in a sense, that is
n that devoured to Religious Uses) both
t dedi *Fool* and *Knave* that I was to part
y you with that which was *lawfully* my
not a own, to purchase that which could
ghbor never truly become mine, to let go
r me my real *property*, to buy the *property*
ch Re of other men, fore against their
venues

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wills. I must needs be unjust, in
alienating that *without*, and *against*
Law, which was vested in other men
by *Law*. The Land which I bought,
did by an unrepealed Law belong to
the *Church*, and there never was a
Law (or power that was able to
make a Law) that did alter the
property of it; and though it was
not I that did take upon me to sell
the Church's Land, or did cause, or
approve them to be *sold*, yet I pre-
sum'd to *buy* them, and so doing, if
the *Proverb* be true, viz. *That the*
Receiver is as bad as the Thief: I
that *bought* them, was, in effect, as
guilty as those that *sold* them. Oh
that I had taken warning by what a
great *Lord* gave in charge to his Son,
when he was taking leave of him
upon the Scaffold, viz. *Meddle not*
(said he) *with more or less of the*
Church-land; for if you have but
ever so little of it, it will prove as
a moth or canker, which will in time
destroy the whole. The seeming
smile

smiles of Providence in those days, upon such enterprizes as those, made me venture, but since the same Divine Providence hath so severely frown'd upon the *Adventurers in Sacriledge*, I have had no rest in my spirit, but been as a *troubled Sea*, casting forth dirt and mire. Had I *wherewithall*, I would make the Church most ample satisfaction, I would repay what I had *borrowed*, or rather *purloin'd* or *ravish'd* from thence, with great *overplus*: in how much more peace should I die, if I could but do so, than now I am like to do? yea, it would be a kind of *hell* to me, to think of dying before that were done, but that God hath said, *Where there is a willing mind*, (as I am sure there is in me to make restitution to the Church, if I had *wherewithall*) *God accepts according to what a man hath, and not according to what he hath not.*

But others on the contrary hand

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there are akin to that *Emperor*, whose
Motto was, *Quocunque modo rem*,
i. e. *Give us wealth, howsoever*
we come by it, whose teeth do yet
water after the Revenues of the
Church, as our *Ababs* do after Na-
boths Vineyard. They fancy they
could dissolve a good *Deanery* or
Bishoprick, as *Cleopatra* did her
Jewel; in any convenient Vehicle,
and drink it off at one draught; not
but that those very men do own, that
many of the present *Churchmen* are
very honest and worthy men; that
they are *Guelfs* (to allude to a well-
known Story) but their Revenues
are *Gibellines*, they are not *Anti-*
christian, but their *Houses* and *Land*s
are so. But out upon the *Hypocrisie*
which seems to strike at *Antichrist*,
but aims at *Mummon*; that would
make *Clergymen* poor, under pre-
tence of making them so much the
more honest, but for that only intent,
that they through their poverty
might be made rich. 'Tis not so
much

much the *destroying* of the richly decked Whore of *Babylon*, that some would be at, as the *plundering* and *pillaging* of her; they care not for *burning her flesh with fire*, so they may but possess her rich Jewels, and costly Ornaments, when that is done, she may live as long as she can for them. Some are ready to cry, *Overturn, overturn, overturn, viz.* the whole Ecclesiastical Constitution, and revenue, but cannot add, *till he shall come whose right it is*; but their meaning is, till it come into their hands who have no right to it. But may I never live to see that day, when *Learning* and *learned men* shall be *starv'd*, *Ignorance* prevail against *Knowledge*, *Profaness* get the ascendent of *Piety*, *Rapine* and *Force* overcome *Right* and *Justice*, where few, or no man, shall be left able to defend true Religion against the Enemies thereof, *viz.* *Atheists*, *Papists*, &c. because no encouragement given to any man to

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be a *Student*. Was not that the very
course why *Julian* the Apostate
went to destroy the Christian Name
out of the world, and shall we tread
in his steps?

— They bid fair for it, who are al-
ways railing against the *Church* or
Churchmen, as if they were not
worthy to live, though a great ma-
ny of them are as honest, ingenious,
deserving men as live.

If ever God for our sins shall suf-
fer the Ministry of *England* to be
rooted out, the dismal consequences
thereof (some, if not all) are easie
to be foreseen.

Merthinks in that case I hear the
sound of the Trumpet, and the alarm
of War, I foresee garments rolled in
blood, I hear the Nobility and Gen-
try of England crying out, We will
submit to no Innovations in the
Church, no New-fangled Govern-
ments, we will die upon the Spot, be-
fore we will accept of any but the
ancient Government of the *Church*.

Me-

Methinks I hear *Churchmen* saying in that case, What care we for our Lives, since we have lost our Livelihoods and Employments; if *Soldiers* turn *Churchmen* (as some have done heretofore) we will turn *Soldiers*, and try if we can dispossess them, as they have done us; we can but die, when the worst comes to the worst; and *happier is he who dieth by the sword, than he that pineth away with famine.*

He that hath but one eye, may see that the People who are always reproaching and undermining the *Church and Churchmen of England*, do take a direct course to put us all into blood. I would moreover tell that *Tribe of Issachar*, which is always vilifying the *Tribe of Levi*, that they do take the direct course to bring upon their own heads the blood not of one Civil War only, but also all the blood which hath in all Ages been shed by the *Persecutors of the Church*, whose practices they do

do rise up and justifie, by doing the same things as our Saviour said to the Jews, Luk. 11. 49, 50. *Thus saith the wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute. That the blood of all the Prophets which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zacharias; Verily I say unto you, it shall be required of this generation.*

May I not by this time presume, that I have now said enough to prevail with all that have or shall read these lines, for ever to forbear persecuting the Ministers of God's Word, with the persecution of their Tongues, as sharp almost as that of Swords. Some would think I have said more than enough upon that account, but yet being mistrustful within my self, that what hath been hitherto written, will not make a

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fect conquest over that unruliest of
the members, viz. the Tongue; I shall
add (at leastwise *ex abundanti*) some
few passages more, which may help
yet farther to fasten my counsel as a
nail in a sure place by a Master of
Assemblies.

'Tis manifestly a Sin for men to
hear others reproaching the Mini-
sters of God's Word, and to say no-
thing (seeming by their silence to
give consent) they have fellowship
with the works of darkness who
reprove them not; but for a man,
yea, a Clergyman, to raise or take up
an evil report against the Ministry
of England, is so unaccountable a
thing, as nothing can be more.

If any of you (to Dissenters I
speak) do serve Conformable Mini-
sters (I mean the Body of them)
so, be assur'd that many of them did
never serve you so; I mean, were
never heard to declame against the
whole Tribe of Nonconforming Mi-
nisters, nor yet against the major
part

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part of them. They cannot endure
to hear you called *Formalists, Hypo-*
crites, Scribes and Pharisees, why
then should you endure to hear
them rail'd against, and accused of
those things (as one man almost)
of which you know not one in twenty
of them is guilty. What do we
Protestants get, I wonder, by *diss-*
ing and *bespitting* one another? To
invert the Proverb, *Whil'st honest*
men fall out, are not Knaves like to
come by their Goods?

By railing at the Sons of the
Church, you can neither get your
selves *in*, nor any of them *out*; nay,
why should you desire to have them
cast *out*, since many of them would
gladly lend a hand to help you *in* (to
those of you I speak who are wor-
thy and *peaceable* men, for you are
not all of one piece.

Canst thou be a *modest* man, and
not think that there are sundry Mi-
nisters *in*, and of the Church of
England, who, both for Gifts and
Graces

Graces, do far exceed thy self, and will you suffer such as they to be swallowed up with the common deluge of *Infamy*, and not prepare, as it were, an *Ark* of defence, and Apology, in which to preserve those *Noah's*?

But for ought I see, in this immodest Age, it is no bar to *Censuring*, for a man to know those whom he presumes to *censure* to be much his own *better*s. *Servants*, in point of *judging* and *censuring*, do often ride on Horse-back, whilst *Masters* (their Superiors I mean) as in reference unto being *judged* and *censured* by them, are often made, as it were, to go on foot: But most uncomely it is, to see the *greater* judged by the *lesser*; and *Superiors* brought to the Tribunal of their *Inferiors*: why should he carp at a meer *mote* in another mans eye, who hath a *beam* in his own? Thou art *self-condemned* whoever thou art, that dost censure a better

better man in point of *life* and *learning* than thy self, because if he be to be slighted, much more you. Doth your not being of another mans judgment in disputable matters make you, or necessarily infer you to be a *better* man than he? nay, it may be you are the *worse*, and the *weaker* man, for being of that Opinion for which thou admir'st thy self. 'Tis not the first time that people have been proud of *black spots*, and *gloried in their shame*. Sith the world is so incompetent and unequal Judge of mens worth, as generally it is (*Fame, like a River, bearing up straws, and letting gold and silver sink*) I cannot but think of St. Paul's words, *It is a small thing with me to be judged of you*, *ἐν ἀνθρώποις ἡμέτερος*, of *Mans judgment* (or *day*). The weakest and shallow'st people are generally most *censorious*, as well as most *peevish*, according to the Proverb, *Qui ad pauca attendunt de facili pro-*

*pronunciant ! i. e. A Fools Bolt is
shot ! As weak-sighted men find
fault with the Sun for shining so
bright as to dazle their eyes, so some
blame others for those things which
are their excellencies, and the true
elevations of their Souls : so some
Buildings which are very streight,
deceive our eyes, as if they were
awry, meerly upon the account of
that great height. St. Paul's holy
Extasies and Raptures, made some
say, That he was besides himself.*

Possibly you will do them whom
you love not, a great kindness
(though sore against your will and
intention) by *speaking, or writing*
against them with great ignominy
and reproach ; for thereby, as by a
kind of *Antiperistasis*, you may stir
up others to speak and write more
and more justly for them, than ever
you did or could against them ;
as *Solomon* says in another case, *Re-
joyce not at thine enemy when he
falleth, lest the Lord see it, and take
away*

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away his wrath from him. So say
I, Do not thou vilifie thine enemy,
lest the Lord see it, and take away
the Crown of thorns which thou
hadst put upon his head, and put a
Crown of glory in the room thereof.
Men have been made famous by op-
position.

If all that I have now said, will
not suppress and silence the clamor-
ous noise of ill-affected men, against
the present Clergy of *England*, but
still they must remain under an *evil*
tongue, what can I say more, than
what *Michael the Archangel* reply'd
to the *Accuser of the Brethren*, when
he contended with him about the
body of *Moses*, Jude 10. 1. *The Lord*
rebuke thee?

Dear Sir, Your patience is very
wonderful, in that you have not
seem'd to be tir'd all this while,
with so long a Letter, full of *Proso-*
popæi's and *Apostrophe's*, as if one
while not I, but some other person
were

person were speaking to you, and other-while as if I were not speaking to your self, but to some other person (which kind of diversions had not been tolerable in a meer *Epistle*, though possibly in an *Epistolary Discourse* as this is, they may be allow'd of.

If you think, *Sir*, you can screw up your indefatigable *Patience* one Peg higher, and not go a Note above *Elah*, I would do one thing more before I take my leave of you, and that is, I would give a little good advice (which my hoary head must help to bear me out in) to those who are yet but *Inceptors* in the Ministry, who are but of yesterday; and so though I am far from thinking they know nothing, yet I am well assur'd they do not yet know all that belongs to them, or one half so much as age and experience, with the blessing of God thereupon may teach them.

L

Sir,

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Sir, Your presence at the counsel I am about to give them, and your countenancing of it, may possibly cause them to mind it so much the more, and therefore I shall borrow your ear or eye with your leave, and the next thing will be to kiss your hand, &c.

Then (*Sir*) with your good leave, I will turn my Face towards my young *Brethren* of the Tribe of *Levi*, those, I mean, who lay in the vast Womb of *Non-entity*, or of *Nothing*, many Years since I was first tossing and tumbling upon the troublesome Sea of this World, who are coetaneous with but some of my *children*, and consequently whose *Father* in point of age I might have been, they who were not so much as come into the world when I first came into the *Ministry*, viz. above *Thirty Years* ago; if in so great disparity of Years (far beyond what useth to be betwixt *Tutors* and their *Pupils*)

Pupils) I take the kind and Christian freedom, to give them some wholesome counsel; I hope such is their *humility*, as that they will think that I by so doing, do not at all seem either to *undervalue* them, or *overvalue* my self. Some body must give such counsel as I am now about to give, and they must *take* it too, and practise it, or for ought appears, we shall be all undone: I mean *the Church of England*, if such advice be not followed, will, in all likelihood, yet once more be laid in ashes, *Quis talia fando temporet a lachrymis*; or with weeping eyes be it spoken.

To you therefore, *my Brethren, Brethren in point of Office*, I mean, *not in point of Age*; for those whom I shall presume to give my counsel to, are so *very young*, that for matter of *age*, I might properly enough call them *Children*, if not *my little Children*, according to the Appellation used by *St. John*.) To

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you, I say, I address my self, and
take the boldness to tender you my
advice, as followeth :

Would you stop the *noise* and *clamors* of the People? Would you put
to silence the ignorance of foolish
men? yea, would you make your
Enemies to become your Friends?
this do.

1. Do you of the Clergy of Eng-
land, who are *Patients* labouring
under the sad disease of continual
Affronts and *Reproaches*, and are
from day to day under an evil
tongue, or tongues, mark well those
things which cause offences (need-
lessly I mean) and avoid them. So
far as in you lieth, not only live
peaceably with all men, but cause all
men to live peaceably with you.
I would not carry a Stick in my hand
so as might be seen, if I thought
that so much as but an angry Dog
would be exasperated by it, much
less

... would I causlessly incense a Chri-
...tian.

2. Shall I expose *my self*, and
which is more, *my Office* and *Fun-
ction*, to be hardly spoken, or
thought of, out of an unwillingness
to part with some part of a bor-
rowed excrement, I mean a *long
Periwig*? Trim it for shame; and
if it be thought too long by an *inch*
or two, or three, or by *half a foot*,
or a *foot*, cut it off, lest it should sug-
gest to any of your Hearers that
dishonourable thought of you, that
you look more like those hairy, and
Satyr-like creatures, which some La-
dies make their *Play-fellows* (to say
no more) and call them *Shocks*; I say
more like to one of those despicable
creatures, than to one of *Christs Em-
bassadors*: That kind of Notion
will be more obvious to any body,
when they shall mind the twisted
Lock which hangs down in the neck
of many mens *Periwigs*, which

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seems to carry a great resemblance
of a *Dog's tail*. Rather than be so
exposed, *forthwith circumsise your*
uncircumcised heads; cease to *in-*
cable your Faces with long *Ropes* of
hair, as if you were always afraid of
Cannon-shot, come to so *short a cut*,
as can reach to no mans just dis-
pleasure.

The Divines who gave the first
example of wearing *long hair*, took
it up in opposition to Archbishop
Land, who could never endure to
see Ministers wear *long hair*, and had
wont to send abundance of Pa-
tients to the *Barber-Surgeons*,
who us'd to return *half-shorn*. Now
as if his enjoining the Clergy to
wear their hair *very short*, had *justi-*
fied, if not also *sanctified* the wearing
of their hair extreamly long, the
Antipodes of Prelacy betook them-
selves to that effeminate, and prohi-
bited extreme: which cross trick
if they will not leave, may their
penance

penance be, to be enjoined the wearing of as many *Caps* at once, as that learned man is said to do, who first brought *long hair* into fashion with Ministers, for which the world will never be so much beholden to him, as it is for some of his *useful Writings*. But enough of *overlong Periwigs*, and I hope sharp enough to cut a great many of them off in the middle, and here the Maxim will hold true, *viz.* πλεον ἤμιν παντός, *one half is better than the whole.*

Whereas some of you are complain'd of, not for *too much hair on your heads*, but *too little on your faces*, I mean, for want of age, and natural gravity, make up that defect in sobriety, modesty, and composedness of behavior; where natural gravity falls short, artificial, or acquired (I will not say affected) gravity should compensate for it.

3. If the Gall and Wormwood

L 4

which

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which has formerly fallen from the
Tongues or *Pens* of any of you
young Gentlemen of the Clergy, hath
opened the mouths of People against
you, resolve henceforward to use no
other than *soft words, and hard ar-*
guments. They that stir up *Wasps-*
nests, must look to be stung. We
shall never make Proselytes by *jear-*
ing and hectoring, if we can *persuade*
and convince men, well and good.
If we will *bite and devour others,*
we our selves shall be bitten, and
devoured of others. Men under
hatches and in misery, are like gall'd
horses, easily provok'd to wince and
kick.

4. If your *Heterodoxy* be com-
plain'd of, be very cautious not on-
ly of being *Heterodox,* but of so
much as *seeming* so to be, avoid all
the *appearances of Heterodoxy.*

The less *young Ministers* do med-
dle with Controverted Points (their
Orthodoxy being more questioned
now

now adays, than that of ancients Divines) the better it is. Go not above your depth in the waters of *Theology*, and chuse to go rather where a *Lamb* may wade, than where an *Elephant* must be forced to swim.

Give no man cause to complain that you seem to be the Disciples of *Seneca* and *Plato*, rather than of *Christ Jesus*, because you quote them, oftner than you quote him. You will find it no ill Rule, *Bonus Textuarius est bonus Theologus*: And that nothing comes with so much power upon the hearts of men, as doth the *Word of God*, which is said to be *quick and powerful, and sharper than a two-edged Sword*.

Take heed of making the *Cross of Christ*, I mean the plain Doctrine of *Christ crucified*, to seem to be of no effect, by stuffing your Sermons with such affected eloquence and pomp of words, as if you did lay all the of its efficacy, upon the *enticing words of mans wisdom*. A-

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Above all to live, so piously, circumspectly, so prudently, that they who behold your good works, may glorify your Father which is in Heaven, that none may have wherewith to accuse your good conversation in Christ Jesus. Live down the Clamors of those who open their mouths against you, that in due time they may cry you mercy, and bliss to think how unjustly they have aspersed you.

Give no occasion to any man to say thou art proud, or covetous, or luke-warm, or vain, or idle, or fantastical, or a fashion-monger, or a starcht man, or one that debaseth, or diminisheth the majesty of preaching, by reading all, and by reading ill; or that you are quarrelsome and contentious, or any thing else that may dishonour thy high and holy Profession: St. Paul saith, Thou must take heed of being lifted up with pride, lest you fall into the condem-

nation

nation of the Devil, 1 Tim. 3. 6. I am very much deceived, if the Ministers of the Church of *England* be not generally as *humble, affable, good-natur'd men*, as most are; and yet there is a great proneness in people to think them *prouder* than other men; which *suspicion* they should avoid, by sincerely using and practising that *complement-like* expression of St. Paul, 2 Cor. 4. 5. *Our selves your servants for Jesus sake.*

Covetous you must not be, for St. Paul saith, *A Bishop* (or Minister) *must not be greedy of filthy lucre,* nor covetous, $\mu\eta\ \alpha\iota\chi\rho\omicron\upsilon\epsilon\rho\delta\eta\ \alpha\lambda\lambda'\ \phi\iota\lambda\acute{\alpha}\rho\gamma\upsilon\rho\omicron\nu$, 1 Tim. 3. 3. Some honest gain he may expect, the *Labourer being worthy of his hire*, but not *filthy ill-got lucre*. Some *money, or money-worth* he must receive (else how should he and his *subsist*) but $\phi\iota\lambda\acute{\alpha}\rho\gamma\upsilon\rho\omicron\varsigma$, that is, *a lover of silver* he must not be. People take *Physick*, and use it that do not love it, by any means, nor would meddle

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meddle with it could they otherwise
chuse. Though Ministers are fre-
quently taxed with *Covetousness*, I
think sincerely they are generally as
free hearted and *open-handed*, as
most men. I was about to say, *but*
too free to be fat, or to lay up much
for Posterity. Yet since the *asperi-*
sion is generally cast upon them, it
behoves them to take heed and be-
ware of all appearances of *Covetous-*
ness.

Cold and lukewarm, dead and dull
in his Preaching and Praying, a
Minister ought not to be. The Peo-
ple will say that he is half asleep
and they can by no means keep
themselves awake under his Preach-
ing. He *that prayeth coldly, teach-*
eth God to deny him; and he *that*
preacheth coldly, teacheth the People
to disbelieve him, and to disobey what
he saith. They think he speaks as
if he were but in jest, like a care-
less Lawyer, who pleads coldly for
his

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his Fee, not caring two-pence what becomes of his *Clients* Cause. A cold Iron can never pierce so far, or do such execution, as one that is red-hot. A stoical Preacher, who expresseth *no passion, or affection of his own*, shall stir up none in his hearers; let him be as a *stock*, they will be as *stones*; *Si vis me flere dolendum est*. Physick will not work so kindly, unless it be given *warm*. As the coldness of the middle Region kindleth Meteors by *Antiperistasis*, so will the coldness of the Preacher set the People on fire, not with *zeal*, but with *indignation* against himself, and his *drowsie hum-drum* way of Preaching, his words freezing between his lips. If private Christians, then surely Ministers also ought to be *πνεύματι ζέοντες*, *Rom. 12. 11.* i. e. *fervent in spirit, serving the Lord*. The word signifieth *boiling hot*. Betwixt a *cold day*, and a *cold Sermon*, sometimes the People are ready to starve, and their manner is to go home

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home railing, and thereby contribute
towards getting themselves a-beat.

Moreover, a Minister must set a
watch over the door of his lips, for
if he talk *vainly*, others will talk
broadly of him. If he shall defile
his own Nest, and say, *That one Ser-*
mon in a quarter of a year is
enough, because more than the Peo-
ple can perfectly practise; not con-
sidering that we are made clean
through the Word that is spoken
to us, as Christ said to his Disciples
like Leaden Pipes, which though the
water makes no stay in them when
the Cock is turned, yet by vertue of
that which is always running thro-
rough them, they are kept sweet and
clean. Those words of St. Paul
should often be thought of, *Titus* 1
10, 11. *There are many unruly and*
vain talkers, whose mouths must be
stopped.

Ministers must by no means be
idle,

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le, as to their *work*, no more than
s to their *words* and *discourse*, they
must no more *work idly*, than *talk*
ily. People that know not what
belongs to our *work*, do think us *la-*
y at the best, and our *work*, of all
works, the easiest (though we see
ause to cry out, *Who is*, or can be,
ufficient for these things?) what
hen will they do, if we *loyter* in
?

'Tis counted a shame for Mini-
sters who are well fixed, and settled,
and under no necessity of seeking
abroad to mend their condition, I say
for them to preach and supply their
places by *Proxies* oster, than in their
own persons. The issuing out so many
Letters of Attorney to other men
to do their work for them, specially
when they take no care whom they
appoint their *Attorneys*, though such
as are no better than *Sollicitors*, and
those, of the meaner sort, is very
scandalous. Read often those words
of

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of St. Paul, 1 Tim. 4. 13, 14, 15
Give attendance to reading, to exhortation, to doctrine. Neglect not the gift which is in thee. Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all.

But I know some Ministers who have more need of a *Bridle*, than of a *Spur*, as to matter of *diligence* and *pains-taking*, for they work too hard; even to the impairing of their health, and consuming of their strength; such should be exhorted as one had wont to counsel his Friends of the Clergy to preach and study *short*, that they might do both *long*.

Again, (to throw out things miscellaneous) Ministers must not be *fantastical*, and *affectedly modish*, for that is a thing more *idle* than *idleness* its self (if any concrete can be beyond the *abstract*.) Since our Sovereign Lord the King (whom
God

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God preserve) found Himself so naturally, necessarily, and sufficient-
ly disgusted with a Preachers long
Periwig, one or more, pardon me
that I have endeavoured to laugh
the wearers of them out of counte-
nance, and to hiss that fashion out of
the Church, or *scourge it out of the*
Temple, as *Christ did the Money-*
changers. Will they ever cut off a
right hand for Christ, who will not
cut off a lock for his sake?

I have heard of two men, whose
happinefs it was to hear a very
short Sermon from an old man, who
seem'd to vend it upon the confi-
dence of his *Gravity*, nature having
given him a *Grey-Beard*, as long as
Ranting-Periwig; one Friend ask-
ing another after the Blessing, *What*
thought of the Sermon? In my
opinion, *said he*, it was *All-Beard*.
and do not some men take occasion
by their Sermons, which are shorter
than their Wigs *proportionably*, to
say that such a Sermon seem'd to be

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All-

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All-Periwig? as if the *length* of a
fine *Wig*, would compensate for the
shortness of a mean *Sermon*, measur-
ed by an Half-hour-glass; or the
comptness of the former, for the
crudeness of the latter; or the me-
thodical *curls*, in which no one hair
could be seen awry, for an imme-
thodical discourse; or his *gentile*
looks, for his *slovenly* and *improper*
language; and, in a word, as if all
the *defects* of his *Sermon*, could be
made up by the *perfections* of his
Periwig. A *Minister* in the habit
of a *Player*, is the most ridiculous
thing in nature. Commend me much
rather to those worthy *Ministers*
who are careless of their habit, even
to *slovenliness*; who are so in-
tent upon dressing up their *Souls*
that they neglect their *Bodies*; and
so *mindless* of their *rayments*, that
they scarce *remember* their natural
food.

Again, If *Ministers* would not
open

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open the mouths of People, they must be careful to keep up the *majesty* and the *authority* of Preaching; to preach as men having *authority*, and not as *School-boys*, say their *lessons*. He that jokes in a Pulpit, deserves, I had almost said, to have his tongue bor'd through. He who pretending to be one of Christs *Embassadors*, so carrieth himself, as if Christ had sent a *meer Child* on his errand, I mean *pedantically* and *puerilely*, deserves to be degraded. He that preacheth in a strain of language as foreign as can be to the *stile* of Scripture, viz. *Poetical*, *Comical*, or such as is us'd in *Plays*, *Comedies*, and *Tragedies*, prostitutes the *majesty* of Preaching, and turns the *Pulpit* into a *Stage*; and if men of that *stile* shall happen not to quote one Text of Scripture besides that which they preach upon, I can compare their *blustering Sermons* to nothing better, than to *that great and strong wind which rent*

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the Mountains, and broke in pieces
the Rocks; but the Lord was not in
that wind: and an earthquake
which followed it, but the Lord
was not in the earthquake, 1 Kings
19. 11. Those whom ignorant hear-
ers may judge to preach most ma-
jestically, because their language is
lofty, their elocution stately, and ma-
gisterial, rattling and thundering,
and their words come showing
down like great *hail stones* as big as
Pidgeons eggs, preach with no ma-
jesty at all in their account, who are
best able to judge of Sermons calcu-
lated for the purpose of *edifying and*
saving Souls. As it is usual to see
great *Noblemen*, yea, and *Kings*
themselves go in plainer habit, than
do *Players, Footmen, and Pages*; so
let me tell you, there is a majestic
plainness, unaffectedness, and easiness
of language, becoming the *simplicity*
which is in Christ Jesus (spoken of
2 Co. 11. 3.) which carrieth more
authority and majesty with it, than
a

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all the *bombast rhetorick*, and *top* and *top gallant flourishings* which some men seem to *glory in*, and others are such Fools as to be taken with.

No man preserves the *majesty* of *preaching*, but he that seems to be in good earnest, to be himself affected with what he saith, and to be much concern'd about persuading men to believe and practise what he delivers; but no man seems to be so, who speaks words of *eighteen shillings an ounce*, who talks for all the world like Mr. *Rhombus*, who sets all his words in *print*, as some do the *bairs and curls* of their *Periwigs*. The censure upon that man useth to be, that he *talks for talk-sake*, or *loves to hear himself talk*. If a man should beg an alms in such a stile as that, his design would be thought not so much to get his *poverty* reliev'd, as to shew how good an *orator* he is, and would go nigh to be *deni'd*, till he and his

language were a little more *mortified*. He that looks upon a face as fair as *alabaster*, and as *ruddy as a Rose in June*, will not easily believe that it is *natural*, but suspects that he does see a *painted Jezebel*. She might have been taken for a *greater beauty* than now she is, if she had made shew of *less* (for *Nature* seldom vies with *Art*, though she could easily outdo her.) We preach to the People as in Gods Name, and as his *Embassadors*, and can it be *sutable* for us to bring in God, *the King of Kings*, as it were *canting* to the world, and speaking *bombast* to mankind, like some *conceited Pedagogue*? Do *Kings* use to make such *formal* Speeches to their Subjects, as is proper for Subjects to make to them? and to stuff them as full of *Rhetorick*, as an *Egg is full of meat*? who knows not that that would be to prostitute themselves, and go beneath their majesty? may every *Minister* of the Gospel so preach in all respects,

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spects, that they who hear him, may in some measure say of him, as of old was said of Christ himself, viz. *That he taught them as one having authority, and not as the Scribes,* Mar. 7. 29.

My next advice is, that you would never *rail* in Pulpits, unless you mean to be *rail'd* at again, and to be run down in all places of resort, for nine days after. I am sure *Railing* is against the *Majesty of Preaching*, as being a practice much more becoming a *Shrow in Cathedra* (if I may so call her Chair of State the *Ducking-Stool*) than a Minister in the face of a Congregation. *Modesty* is a very great virtue both in old and young men, but in *young men* especially. It is good to be *civil* everywhere, but in the *Pulpit* especially. What if you should take the pains to call him, whose name was so, Mr. *John Calvin*, would it not become you better than to miscall

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him,

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him, as some it may be have done,
in scorn, and displeasure to him, by
the name of *Jack Calvin*; when all
unprejudiced, pious, and learned
men, who differ from him in point
of *Geneva Discipline*, and *Absolute*
Reprobation, do, as they ought, ac-
knowledge to have been a man
of as great *Parts*, and *Learning*, as
most Ages have produced.

If some *young men* have taken the
boldness to speak with great con-
tempt of *Mr. Calvin*, (that Prodigy
of *Learning*, *Industry* and *Perspi-*
cuity (bate him but two or three
things) what more fit occasion can
I take to rebuke that *Pride*, *Pre-*
sumption, and *Petulancy*, I say not in
all, or in *most*, but in *some* very
young Ministers, of this Age, which
is very much observ'd, and complain-
ed of. They think *their* perry as
good silver as theirs, who are old
enough to have been their *Fathers*,
they scruple not to weigh in the
balance

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balance against them. *Who so bold
as blind Bayard?* It was always so,
that Scholars were better *Philoso-
phers* when but *Sophisters*, i. e. of
two or three Years continuance,
than when they came to be of
Doctors standing: for having read
over *Magirus's Physicks*, and there
found something spoken concerning
every thing almost in the *Heavens
above*, and the *Earth beneath*, &c.
they conclude they have a whole
System of Nature in their heads:
But alas! alas! Twenty Years hence
(though they will probably then
be much wiser men than now they
are) yet they will not think them-
selves half so wise, but rather be
ready to say as he, *Hoc tantum scio
me nihil scire*, *Childrens* heads
use to be much *swell'd* with a dis-
ease they call the *Rickets*, but if (as
many times it happens) they do
outgrow that malady, their heads
may chance to be much *less* at *twen-
ty* Years old, than they were at *two*.

So

So will yours in a sense, I mean in your own apprehension, so that you will be ready to cry out with the man I have read of, who, when he came to his right mind, was rob'd of the pleasant conceit which before he had of his being a *King*. *Hæu me occidistis amici non servastis ait:* Thou wilt be ready to say, that *twenty* or *thirty* Years time, instead of increasing thy knowledge, has made an *Ignoramus* of thee, and yet then it may be thou shalt really know 7 times as much as now thou doest. Let young *Icarus's* have a care of soaring too high, lest they melt their *waxen wings*. Let young *Phaetons* have a care of getting into the Chariot of the Sun, lest they set the world on fire. Should any of us hear a little young thing, that is but just peeping out of the shell of a *Master of Arts Degree*, and no Prodigy neither for Parts and Learning declare, *That he now thought himself fit to be Master of a Colledge, or Doctor*

Doctor of the Chair, or Vicechancellor of either University, or indeed a Bishop, if he might receive a con- sideration, so to be *Auditum admissi risum teneatis amici?* Could you chuse but laugh at him? (unless you think you had more need, and occasion given, to cry over his *Pride, Presumption and Ignorance* :) Possibly there are some scores of confident young Theologasters, not above twenty years old apiece, who think themselves very fit to be constant Preachers at *Westminster-Abby*, or to be Archdeacons or Deans. What a heady thing is *Pride*, that it doth thus intoxicate men, and make them talk as if they were *light-headed*?

Doth it puff you up that the Scripture saith, *Acts 2. 17. Your young men shall see Visions, and your old men shall dream Dreams?* as apprehending that *Visions* are better than *Dreams*, and consequently that you have the *ascendent* of old men?

That

That Text will not do your work, for you shall find *Streza*, an excellent Commentator on the *Acts*, and possibly several others, declaring that by *dreaming of dreams there*, is meant *their being made acquainted with the most sublime things, and such as were most remote from sense*, as if they did lead a life purely *divine*, and *intellectual*, all their senses being as it were cast into a *dead sleep*, or lockt up thereby; whereas the promise of *young men their seeing Visions*, doth denote a way of knowing things not so *sublime*, and *above sense*, as that which is by *dreaming divine Dreams* (for such there have been) or of being taught of God as by *Dreams*.

What if some People be so weak, (for their weakness it is) that they had rather *hear*, or *chuse* a *young man*, with never a hair on his face, than one of ten times his *gravity*? Do not be lifted up upon that account,

count, for it is to be imagined that they do it not with respect to you, but to their own *lusts*. They can despise you for your youth, and consequently not be much startled at any thing that you shall say, whether you preach against *Drunkennes*, or *Whoredom*, or any other sin, in which they live, they can fancy that you have stolen a good Sermon somewhere, and got it *by heart*, or *by rote*, or it may be but *read* it tolerably well, and that a very small temptation would make you *practise contrary* to your Sermon, which was but the young Cocks crowing, as he heard the old one crow first; but had the same Sermon been delivered by a grave *elderly Minister*, it would have made a deeper impression upon him, and put a greater awe upon his Conscience (which is a thing he does not care for) *Festus* (and such as he) does not care to hear a *Paul* preach, so as to make him *tremble*. Some men had rather their Preacher should

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should send them away laughing
than crying; fleeing, than trembling
Now if men do any where prefer and
choose you, rather than grave men up-
on such accounts as those, you have
little cause to boast of it, but rather
to be abashed. Upon the whole
matter, I say, Let young, very young
Ministers study modesty, that what
they want in gravity and experience,
they may make up that way. Let
them rise up before the hoary head,
as they are commanded to do, Lev.
19. Let them honour those crowned
heads, which Solomon speaks of, Prov.
16. 31. when he said, *A hoary head
is a crown of glory.* The more
humble and modest you are, the more
good men will love and honor you.
*He that debaseth himself, shall be ex-
alted.*

And now I treat of *Modesty*, let
young Ministers shew it, in their
never attempting to determine those
grand Controversies, and mysterious
Points,

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Points, which the great Professors,
Doctors, Bishops, and Oracles of our
Church, have never yet come to full
issue about; calling to mind what
Mr. Herbert saith, viz.

A Verse may find him, who a Sermon
flies.

I shall present you with a Distich
(which is partly Mr. Cleveland's:)

Having no Beards to stroke, you must
not sit
To judge eis adu & elegerit.

The first of which was the great
dispute about *Christ his descent into
Hell*, and the latter a difficulty in
Magna Charta, which hath cost a
great deal of time and money to get
explain'd. Think of *David's* words,
(with which I shall conclude this
head of advice) *I have not exerci-
sed my self in things too high for me,
but have behaved my self as a wean-
ed child.*

My

My next advice is, that you would forbear to cast *hard Censures and Reproachss* upon those Ministers whose *Scruples*, or let the cause be what it will be (for that must lie betwixt God and their own Consciences) have cast and kept them out of the Ministry, though several of them were *Episcopally Ordained* as you are. They ought not to render railing for railing, but ten to one if some of them be not so weak as to do so, if you rail at them first. If they give you as good as you bring, what will you get by the bargain? I wonder what is got on either side, when two *First-rate Scolds at Billingsgate*, for two or three hours together, call one another all to naught, till they are so hoarse with bawling, that they can speak no longer.

If you despise *all and every of them*, I assure you you will despise many that are every way superior to any young man whatsoever, and who but

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but a *Fool* would despise his Betters? Ought a man to give the Devil his due, as our Proverb says? And ought we not to give those their due who are *Men*, and *Scholars*, and *Ordnined Men*, and *Godly* and *Lear- ned* divers of them, as well as any of you? Must not honour be given to whom honour belongs? If your *Pride* and *Weakness* be such, as to condemn and condemn all, and every of them in your hearts, yet forbear to give them scornful language, lest they return it upon you. I tell you, *Humane Nature* cannot bear Contempt, of all things; yea, the *Philosopher* said, *That an apprehension of Contempt, is the cause of all Anger.* Every body has wit and spirit enough to scorn those that scorn them; and to speak contemptuously of those, who speak contemptuously of them; and they who cannot do so cleverly, and facetiously, yet can so bite, as to make their teeth meet; and throw so much dirt, as can never

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be

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be wip'd off again. *Habet & musca*
splenem. Some of them, if you
scorn them out of the *Pulpit*, can
requite you with sufficient *drollery*,
and they who have not that *talent*,
can make it up in *railery*.

The whitest *Swans* have black
feet, and so hath every man some-
thing in him of a *blind side*, if
I may so call it, by which any ene-
my may take occasion to scorn him,
if he scorn him first. For ought I
see, all men when provoked by being
scorned, can scorn alike. In this sense
all Souls seem to be equal. There-
fore, I say, suppress your scorn of Non-
conformists, if any such Folly as that
be bound up in your hearts, at least
wise express it not, for then there
will be no end. Think of *Solomon's*
words, *Prov. 17. 14.* and lay thy
hand upon thy mouth, *The beginning*
of strife is as the letting out of wa-
ter: therefore leave off contention
before it be medled with. I doubt
not but a poor illiterate *Mass-Priest*
(which

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(which they say are, of all humane Animals, the filliest) shall scorn the Pope himself, and all his Conclave of Cardinals, if they vex him soundly, and fire his welch-blood with scorn. In that case, *Semper datur reactio*. I wonder what good is to be got by despising an enemy : Can we conquer ever the sooner for it ? Yea, how many have been conquered by those whom they despised, and therefore so, because they did despise them ? Witness Goliath, who was kill'd by a young Stripling, whom he perfectly scorn'd, 1 Sam. 17. 42, 44. When the Philistine saw David, he disdain'd him : for he was but a Youth, and ruddy. And he said, Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field. But was he able to do as he said ? See ver. 50. So David prevailed over the Philistine with a sling, and with a stone, and slew him; but there was no sword in the hand of David. He that despiseth his

N 2 enemy,

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enemy, fighteth blindfold, And abatu
rum more, I mean so hoodwinkt, that
he doth not see his danger.

I have no pleasure to tell you
that the Folks whom you *despise*
have bid fair more than once, since
the Restauration of *Prelacy*, for the
over-setting and utter subversion of
the Church of *England*.

My poor Opinion (if I may ven-
ture to speak it) is, that there are
several Preachers *out* of the Church
that would do a *great deal* of good
if they were *in*, who may possibly
do a *great deal* of hurt whilst they
are *out*: Just like *extravasated blood*
which had been much more *safer*
kept in the veins, where it might
have *circulated* with the rest of the
blood, but as it is *instagnated*, im-
flumates and inflames the body, as
Plurifies, Peripneumonia's, &c. those
heterogeneous Particles, which do not
so mix as to *unite & incorporate* with
the blood, are not they the *ferments*
which cause *Feavers*, and excite

all those great commotions which
endanger humane bodies? If the
veins of the *Church* shall ever suck
in again some of the better sort of
blood, which is now *extravasated*,
and they two shall freely *circulate*
together, *coalesce, incorporate*, and
become one body, like *Elements*,
which remain in *mixture*, though
refractly, so far as I am able to
judge, it would be the greatest *secu-*
rity, under God, that the Church of
England could have.

I doubt not at all but that it were
much better to let a patient *enemy*
ride in the boot of the Coach, than
provoke him to set his foot again
it, whereby he may chance to over-
turn the Coach, and all that are in it.
What if the *crums* which fall from
the Tables of some men, who by rea-
son of age can do little, or no ser-
vice for the Church, which hath
made them as it were *her heirs and*
coheirs with her best beloved sons,
would stop the mouths of some men,

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whose *parts* and *learning* render
them capable of doing the Church
great service, if they were *in*?

You must not take the measure of
all those People whom you *despise*
by the *Writings* of some of them,
taking it for granted, that they who
are their *Scribes*, or *Writers*, are the
ablest men amongst them. *Scribi-*
mus indocti, may some of them say.
Some have unadvisedly written a-
bout those matters, in which their
talent doth not lie, e.g. about *Polemi-*
cals, who are excellent only at *Prac-*
tical Divinity, and have spoken as
from the *Chair*, whose excellency
was altogether in the *Pulpit*: Some
that have a good vein of *English*,
have exchanged it for *Latine*, and
given us such *album latinum*, I mean
wretched *latin*, instead of good *Eng-*
lish, which they wanted not. They
are not always men of the greatest
ability of any of their *Party*, who
feed the *Press*, but usually men of
the greatest *facility* and *easiness* in
wri-

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writing, at leſtwiſe ſome of the forwardeſt men, and of the moſt active tempers. Aaron indeed was Moſes's Speaker, or Spokeſman, but God ſaith that Moſes ſhould be a God, i. e. an Oracle to Aaron, though Aaron ſhould be made his mouth.

It hath commonly been ſaid, and I can eaſily believe it, that it was the unhappyy *policy* of one that was no Friend to the *Church of England*, as now conſtituted, but was much an Enemy thereunto, to uſe all the intereſt he could make, to procure a ſnare to be laid upon Mizepah, and a net ſpread upon Tabor, to keep a great many worthy men out of the *Church*, who in that *firmament* would have ſhone like Stars, though as now placed, as it were, under foot, they do but gliffin like Glo-worms. But ſome do think that the *Church* and *Kingdom* both, have ſmarted for it, or at leſtwiſe by it, with a witneſs, and do at this day ſmart for it, or by it. For *Hinc illæ*

N 4

Lichbry-

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lachrymæ. Doth it not proceed
from that cause, that one moiety of
the Nation seemeth to consist of *Dis-*
senters. Who made most of them
such? who has kept them all this
while in that posture? but their old
Guides and *Leaders*, together with
whom they went off. They would
have *their lips* to preserve know-
ledge for them, and they would needs
seek the Law from their mouths.
Who but the *smitten Shepherds* have
scatter'd the *Sheep*, and will scatter
them still? And yet many of them
have been so *Serpent-like-wise*, I
mean, so *prudent*, *private*, and *cau-*
tious, and withall so *Dove-like inno-*
cent, I mean, in point of *peaceable*
Preaching, and Living, Praying, for
the *King*, and *Government*, yea, fre-
quenter publick Ordinances at the
seasons thereof, and chusing them-
selves to preach not *in season* (if the
Preaching in time of Publick Wor-
ship may be so called) *but out*
of season, that no body could
ever

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ever take hold of them, or say almost *that black was their eye.* I cannot say so of all of them, for here and there one has, it may be, been too *too indiscreet.* But as if men thought themselves to be Debtors not only to the *wise*, but to the *unwise*; not only to the *prudent* and *cautious Nonconforming Ministers*, but also to the *rash*, and *indiscreet*, take them one with another, they have flockt after them at a strange rate. It would grieve ones heart to see how *unfrequented* many *Churches* are, where the Parishes have People enough to fill them, though the Ministers belonging to those *Churches* be very *pious*, and *able men*, and possibly of greater *weight* and *worth*, than those who by exercising in private, do drain their Churches. Methinks, as was said of old, *for the divisions of Reuben, there were sad thoughts of heart*, the same should be for the divisions of *England.* If other Countries and Parishes continue

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tinue to be thus divided *amongst*,
and *against* themselves, how can
they stand? Is it not high time that
this were remedied? By *force* it
seems impossible to be done, without
putting all things into a flame, which
this is not a time for. When the *Is-*
raelites were generally fond of the
priviledge, as they counted it, of *di-*
vorcing their wives, if they did not
like them, *Moses was fain to suffer it*
for the hardness of their hearts. If
then it ought to be done by *fair*
means, what better way can be
thought of, than to reduce the *sheep*,
by *reducing their shepherds*? Such
of them, I mean, as are men of *Pie-*
ty, Parts, Learning, Gifts for prea-
ching or writing well, and of mode-
rate, sober, and peaceable Principles.
Others may be *spar'd*, and cannot
reasonably expect to be prefer'd, or
more than *conniv'd* at, so long as
the Church has *many children of her*
own, men every way deserving, who
are yet unprovided for. If the most
con-

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considerable *Nonconforming Ministers* were by some *relaxation* of things (not absolutely necessary to be insisted upon) brought over to the Church, I dare say *a multitude of Souls would by that means be saved from separation, and a multitude of faults covered.*

You will find that amongst *Nonconforming Ministers*, the *best* are *best cheap*; I mean the *ablest* and *wisest* of them, will most easily receive satisfaction, and be content with the fewest *concessions* and *condescensions*. The *Geese* are they who seem to think they cannot get in at a *Barn-door*, without *stooping*, and do stoop accordingly: whereas *wiser*, and *bigger* creatures, will enter in at a *small wicket*, and that without *stooping*. There is a time when men of great *Religion* and *Learning* are *under a cloud*, and their worth *hid*: *Elijah* thought he had been the *only man that had not bowed to Baal*, whereas there was 7000 at
that

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that time that were no Idolaters.
Great affliction is such a dark-lan-
thorn, that when the worthiest of
men have been put into it, though
they have had light to themselves,
their light could not shine before
men, neither that of their *Parts,*
Learning, nor *Religion.* Was there
not a time when some who are
now famous *Preachers,* and justly
so esteem'd, would not be own'd
to have any *Gift or Talent* that
way? when those who were, and are
truly good and holy men, were count-
ed meer *Formilists,* and *Superstitious*
Persons, men that had a form of
Godliness, but denied the power
thereof. *Huius facile emergunt, &c.*
They who have the power of *Coin-*
ing, will, if they please, melt down
silver, and stamp brass, or other
base metal, and put an over-value
upon it. By these expressions I have
proposed to tell you, that though
there be little noise of the *Parts*
and *Learning of Nonconforming Mi-*
nisters,

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ministers, they being politically and
legally dead men, though their
preaching and printing talent be by
many despised (as every body useth
to trample where the hedge is low)
yet it is most certain, that notwith-
standing the disgrace which they
have received from some men as
weak as water, who have gone un-
der the notion of Nonconformists,
and have recommended themselves
to their ignorant Hearers, by no-
thing but noise and tone, without rea-
son or sense (which sort of men may
be called Petifogers of the Noncon-
forming Clergy, as some are called
Petifogers of the Law) yet others
again do resemble the tall Cedars of
Lebanon, as much as the foremen-
tioned men are like shrubs; I mean,
men of stature in point of natural
parts, substantial learning, having a
true gift in rational and profitable
preaching, and useful writing; who-
ever denies that, doth either volun-
tarily or involuntarily abuse the
world,

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world, own every man's worth as
you would have him to own yours.
Call a *Spade a Spade*, a *Scholar a*
Scholar, and a *Christian a Christian*,
be he of what peculiar persuasion he
will. Be just to every man's good
name.

May I take the boldness to ap-
peal to the Consciences of those
who have *any share in governing the*
Church, and to whom several *Non-*
conforming Ministers are, and have
been known ; Were it the last words
you were to speak, Do you not be-
lieve and know that several *Noncon-*
forming Ministers are of very good
life, and of excellent gifts for the
Ministry ? That they could do the
Church a great deal of *service*, if they
were taken in ? And that the taking
of them *in*, would *quiet* things very
much, and reconcile the hearts of
many to the Church of *England* ?
Whether the Labors of such men
as they, be not wanted in many
principal places that are ill sup-
plied ?

plied? Whether it would not be highly pleasing to God, to have such men to be Labourers in his Vineyard? Whether many Souls might not have cause to bless God for it to all eternity, and to rise up and bless you? Whether it be not great pity, not only to suppress their gifts, but starve the Souls of many men, who are Christians and Scholars as well as you, and have for many Years past suffer'd hard things? For though some have very casually drawn silver *Basons* and *Ewers* at the Lottery of Non-conformity, yet the far greater part have drawn nothing there but *Bodkins*, and *Thimbles*, and the one half of them little else but *meer blanks*. I dare say that several of them, they and theirs, are ready to beg their bread from door to door.

Now why speak I these things on their behalf? Is there *bos in lingua*, think you? It is so far from that, that

that it is well known that I have in some great instance, or instances, been as highly *disobliged* by some of that way, as ever Mortal was ; but when that is said, and when all is done, God forbid that I should sin (as Samuel said) in ceasing to pray for you ; I mean, humbly to pray, and petition those who have power to search such men as I have been speaking of, as *Firebrands out of the Fire*, that they would please to do it, and to take into their serious consideration, that whilst some men do *wash their steps in the Butter of the Church*, who hardly ever did, or will gain in ten Profelytes to it, others who are *popular enough*, to bring in multitudes to the Church with them (though I will not say so many as St. Peter converted by one Sermon) who are able to bring in such a great draught, would almost *break the net*, are excluded from the *work and wages of the Church*, and not afforded so much as the

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the crumbs which fall from her table, whil'st some others who are superior to them in nothing, bur a greater latitude of opinion and practice, have more than heart either can, or ought, to wish.

If young Ministers did ever and anon expresse that candor, and sweetness of temper, as to wish that all the Lords Ministers might prophesie, as Moses did, that all the Lords people could prophesie, and to own the Piety, Parts and Worth of some of the Nonconforming Ministers, and to endeavor in their places and callings to promote the making of a golden Bridge for them, to pass over into the Church, they would, by so doing, heap coals of fire upon the heads of the Nonconformists, stop their mouths from ever hereafter declaiming against them, engage them to return kindness for kindness, and honour for honour. Then would that confused noise, which methinks I now do hear

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like

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like the sound of a Trumpet, or the
alarm of War; the noise of men
discharging whole Cannons of Re-
flections and Reproaches one against
another, cease, and the voice of peace
and love, of joy and of gladness shall
succeed in the room thereof; then
shall we sit under our Vines and Fig-
trees, none making us afraid.

Now, Sir, I heartily pity you, to
think how much I have trespassed
upon your patience, whil't I have
been giving good advice to young
Ministers, how they might escape
the clamors and censures of men
stop the foul mouth of an angry
Press, and prevent reflecting Pam-
phlets against themselves, and their
Order.

Since I seem to see in your counte-
enance, that you are not yet tired
out, I shall take the boldness to speak
a few words more to the Ministers
that were but of yesterday, and know
nothing

nothing like so much of their *true interest and concernment* as they may, or ought to do, who have liv'd a great deal longer in the world.

Only let me premise, that when I bespeak your *ear*, it is not in the quality of my *Auditor*, or bare *Hearer* (for I know I am not worthy to speak to you) but of my *Judge*, standing at the *Bar* of your *judgment*, and who may not have his *judges ear*?

The next thing which I mean to advertise young *Ministers* of, is, about their reflecting upon *Puritans* and *Precisians*, without any distinction, whereas *Ezekiel's* good and bad *figs* did not differ more each from other, than some of that denomination, do from others of the same; witness what King *James* had wont to say, viz. *That there were two sorts of Puritans*, viz. *The Knave-Puritan*, and the *Knave's Puritan*; the former the worst of men, a meer hypo-

O 2

crite,

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crite, and whited Sepulcher, being all
rottenness within; the other, viz.
such as Mr. Dod, Mr. Hilder sham,
Dr. Sibbs, &c. as good a sort of men,
in point of true Piety, Zeal, and
Peaceableness, as any were in the
world.

Give no body the least cause to
think or say, that you are *unkind* to
Protestants, in such a *critical* time
as this is; That they will be apt to
say, if you give out that *Fanaticks*
are worse than *Papists* (which is
not properly said neither, for you
know who hath excellently prov'd,
that *Papists* are great *Fanaticks*, in
his *Fanaticism of Popery*) why then
do you oppose them? and that you
had rather live under *Papists*, than
under *Fanaticks*, or *Presbyterians*
(as you call them) and that the
Nation is in more danger from *Fa-*
naticks and *Presbyterians*, than from
Papists.

I must tell you such *comparisons* as
those,

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those, are *odious* and *suspicious* at
this day. That anger is perfect *mad-*
ness, which makes men *talk non-*
sense, and it is no better for men to
say, that it is better for us to have
our Religion *fundamentally subvert-*
ed, and *Idolatry, Ignorance, Blasphemy,*
Doctrine of Merit introduced,
than to have it *circumstantially*
changed.

Again, it is as *little sense* as the
other, to say, that we are in more
danger of *Fanaticks*, than of *Popish*
Plots. The King and *Parliament*
have declared to the world
their *belief* and assurance of a *devi-*
lish, hellish, Popish Plot now a-foot,
but I hear of no *Presbyterian* or *Fa-*
natick Plot that they have disco-
vered. There was such a thing in
Masquerade undertaken, by a man
of *five or seven names*, but what did
it come to? that appears to have
been a piece of *Pageantry*, yea, of
Forgery, a most *fictitious, frivolous*
O 3 Plot,

182 *An Impartial Vindication of Plot, the picture and shadow of a Plot, which soon vanished away.*

Moreover, are the *Presbyterians*, think you, so numerous as the *Papists* are here in *England*? If a *Presbyterian* be a *Tree that must be known by its fruits*, I do declare (whatsoever has been formerly) I do not know one *Presbyterian* this day in *England*: For where are *Lay-Elders* to be found? Where are their *Classes*? Where their *Ordination*? Where their *Synod*? Where are the *Parochial Churches* of theirs they had wont to contend for, calling those who interrupted that *Order*, by the name of *Sheep-stealers*. It should seem in a dead winter of distress, when all the *blossoms*, *fruit* and *leaves* of *Presbytery* are fallen off, and the *sap* thereof got into the root, no body can distinguish it from what do you call 'um, I cannot abide to mention the Names of *Sects* and *Divisions*, but you may guess what

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what I mean) I look upon *Presbytery*, that was, to be swallow'd up of its *late Antagonist*, and like to some places that did lie near the Sea, quite washed away by it. Moreover, *Presbytery* for many Years past has had no *Head*, and how a *Body* without a *Head* can be formidable, I understand not yet.

If you send the *Papists* away justified rather than *Protestant Dissenters*, you may thank your selves if you be lookt upon as *Popishly affected*, or as well willers to those *Mathematicks*. What have you to do to *extenuate* the Crimes of *Papists* at such a day as this (not that I would have any man aggravate them neither, if it were so that they could admit of *aggravation*) and mean time to *exaggerate* the Faults of poor *Protestants*? If you did love them, as you ought, one would think, that *charity* of yours would cover all their infirmities, at lestwise

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keep you from *telling them in Gath,*
and publishing them in Askelon, to
make the daughters of the Philistines
to rejoice. If a man were acted, and
moved by *Jesuites*, as intirely as
Puppets are by the *wires* which
give them all their motion (for in-
ternal *locomotive* faculty, we know
they have none) Or had the Soul of
a *Popish Priest* enter'd into him, as
certainly as ever *Satan* did into any
man that was *possessed*, he could not
speak any thing more agreeable to
their *desires*, or more conducing to
their *service*, than if he should please
to intimate, that *the little Finger of*
Presbytery or *Independency*, or other
Sect of *Dissenters*, would be found
heavier than the loins of the Pa-
pists : Or that the Plot lately
fastened upon the *Romish* Party, is no
Plot of theirs, but of the *Dissen-*
ters. He who affirms and preach-
eth that, deserves to be made a *Lord*
Abbot when they come into their
Kingdom, if ever that be. Have we
got

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got *Transubstantiating Protestants*
now adays? I thought none but
Romish Priests had pretended a
power of *Transubstantiation*; but be-
hold a sort of *Protestant Preachers*
(as they call themselves, will
some say, if you discourse at that
rate) who have undertook to *tran-*
substantiate the *Popish* into a *Prote-*
stant Plot, which can no more really
be done, than *bread* and *wine* re-
ally turn'd into the natural body and
blood of Christ.

Another thing of which I would
advertise *young Ministers*, is, That if
they happen to mention *Liberty* and
Property (two great Names of
things) they would not scoff at two
such things as those, or *affront* their
Hearers for having some regard for
them, as if to be fond of them,
were to be fond of *meer Trifles*,
or *Bartholomew-Babies*. I would
have every man not only for *wrath*,
but for *Conscience-sake*, give unto Cæ-
sar

far *the things that are* Cæsars ; not presume to inroach one hairs breadth upon His *Majesties* just Rights and Priviledges , but when that is done, all, *but Fools*, will take care that the ancient *landmarks* of their *legal Properties* and *Liberties* be preserved inviolate, and that their *meum & tuum* (spiritual and temporal) be not illegally invaded ; I would chuse to wrong my self, rather than my Sovereign ; for I can more honestly *cedere de jure proprio*, i. e. depart from my own right, than his; I may make more bold with my *self*, than with my neighbor , but by my good will I would wrong neither.

I look upon every mans *wife* to be a great branch of his *property*, and intirely his *peculiar*; suppose then that the Emperor of *Germany*, (if you did live in that Countrey) should send and demand her for his owu enjoyment, and to spend the residue of her days in his service, would you not defend that part of your *property*

erty as well as you could? or would you be such a *Wittal*, as to let it go? as being of this belief, that the meer *wills* and *lusts* of Emperors, are above all *Laws*, and do at pleasure make every mans *property* null and void?

The counsel I am *now* giving you (*my little young Brethren*, for to you it is that I do speak, and have spoken all these things) brings another piece of advice to my mind, which hath great affinity with this; namely, If ever you be tempted to play the Statesman in the Pulpit, never be so far *overcome*, as to tell the people in signs and figures, though not in words at length, that good and various *Laws*, and those *sworn* to by Him that is *Supreme*, to be maintained and defended by Him, do not give the People any *defensible* right legally to possess and enjoy what those *Laws* give them a title to; If *Laws* be no *protection* and *defence* to the People, for whose benefit they
are

are pretended to be made, if they be not as a hedge about them, their Wives and Children, their Estates, their Religion above all, I beseech you why were they made, or what benefit have we by them? If *Christians*, and *Protestants*, or *Protestant Christians*, have no more right and title as in the sight of God and men, to stand up for their Religion, whilst it is the *Religion established by Law*, then the Christians under *Julian* and *Maximinian* had, when the Laws then in being were not for, but against Christianity, if there be *par ratio* betwixt them, and as if their circumstances and ours do run parallel; so that we ought as *meekly* and *tamely* to suffer our selves to be *decimated*, i. e. every tenth man put to death at the pleasure of the *Supreme Power* acting *arbitrarily*, and not *in any course of Law*, I say, if these things be so, I will by the grace of God as patiently submit to *decimation*, or be decimated my self,

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as any of those shall, who affirm this doctrine, I mean, in case I should live in such kind of times and places; but if these things be not so, but the meer *chymetical notions* of mens brains, who are disposed to *flatter Princes*, if they may *court preferment* for themselves, if ever *decimation* of men shall come in fashion again, it were a righteous thing to let the men that talk so much, be tried what they can do, or rather how they can suffer, whether they will then be like *Sheep, dumb before the Shearer, and never so much as open their mouths*. I doubt if ever it come to that, the *old man* will begin to stir within them. If men must be put to death by course of Law, there is no help for it (as in *Naboth's case*) they may not make any resistance; but it would vex any man that has the sense of a man in him, to be *hang'd, or beheaded, or burn contrary to Law*, when the Laws in being were for his preservation.

Little

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Little do the young Ministers tran
think, whil'st they seek to ingratiate the
themselves with Princes, by making Lin
the Ephah small, and the Shekel but
great; I mean, shrinking the *Liber-* nov
ties and *Properties* of the Subjects, tha
and stretching the *Prerogative* of Lav
Kings, to an *absolute arbitrariness* of and
power, not only what *odium* they and
bring upon themselves, but also what pec
mischief and disservice they do to the
those Princes, whose absolute power
they cry up: namely, they fill the thi
peoples heads with jealousy, that the ful
Prince (whose little Solicitors these cer
are suspected to be) is ambitious to the
cast off all the bands and cords of the
Law, whereby Princes are limited (as the
is the vast Ocean by the Sands) and all
to make himself more absolute and Co
arbitrary in his Government, than his
the *King of Kings* is own'd to be, in too
the use of his Sovereignty, which he few
never did, doth or will make use of suc
to the wrong and injury of any of
his creatures; nor can he any more
transgress

transgresses the bounds of Justice, than the Sun straggle beyond its Ecliptic Line. Why should any man doubt but that our Gracious King that now is, is abundantly satisfied with that power, which is vested in him by Law, and does not seek to enlarge it? and if so, why should *Sycophants* and *Parasites* so represent him to the people, as if they would provoke them not to love or trust him?

'Tis obvious for wise Princes to think, that they who preach such fustian, lascivious doctrine, do not sincerely seek to magnifie their Prince thereby, but to greaten and promote themselves, and that they talk for all the world, like *Rehoboam's* young Counselors, who *crackt the strings of his government, by screwing them up too high*; and who advis'd him to *swell his power and sovereignty to such a bigness, that it burst again.*

My next advice to young Ministers
is,

is, that they would please to furnish themselves with a *rationale* of their whole *Conformity*; my meaning is, that (as the Apostle speaks of mens *rendering a reason of the hope that is in them* :) So you would be ready to render a reason of your *Conformity*, or to give a *rational account* of the lawfulness of all that *Conformity* which you have submitted to : because some will be ready to say, *That you have Conform'd against your Consciences* : And others again, *That you did Conform blind-fold, not knowing what you did.* Both which are great Reflections upon your Profession and Function. Have you not heard some People say, *Such a Minister is a Conformist, but a very honest Man*; for I believe he has Conform'd against his Conscience, and useth it as his burden. What could be said more nonsensical. For in so saying, They do in one breath both say, that such a one is a very honest Man, but prove that he

is a Knave ; for he that makes a Trade of acting against his Conscience, is no less.

Now lest any of you should be so spoken of (which is one of the greatest affronts that can be put upon you) yea, and seem to deserve to be so censured, let me advise you, if you have not studied the lawfulness of *Conformity*, *a parte ante*, or before you did enter upon it, study *a parte post* ; *Better late than never*. What modest young Minister would not blush exceedingly, if a ripe-witted pregnant, disputatious Tradesman, Shopkeeper or Mechanick (as there are many shrewd men amongst them) shall in a Coffee-house , or other publick place, before much company, fall upon him for his *Conformity*, and battle him terribly, he not having one wise word to say for himself ? They are but the *blossoms of Conformity*, or *blossom Conformists*, who have Con-

P form'd

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form'd hand over-head, and can shew
no cause for what they have done,
I call them *blossoms*, because the least
puff of breath is enough to blow
them away. I dare engage that such
implicite-faith young men, who have
taken their *Conformity upon meer*
trust, and have nothing to say for it,
shall, like *Weathercocks*, turn with
every wind; for they can shew as
much reason for any thing else, as for
what they now practise, that is, just
none at all.

Possibly some of you have been
Re-ordained, and being upbraided
with it, know not how to justify it,
but look very simply upon it, when
it is laid to your charge, as if
some foul Crime had been laid to
you. You are even serv'd in your
kind, for meddling with any sa-
cred thing, without having first
first given due satisfaction to your
selves, such as might probably
have been able to satisfy others al-
so. I see you do *in luto hærere*,
stick

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stick in the mire, yea, are fallen into a ditch, being in that pickle, I hold my self bound to help you out again, as it were my duty to do, if it were but my Neighbor's Oxe; and how much more for you, who are men of learning and parts, onely unstudied in the Points of Conformity, who have onely the practical part of Conformity; the Empirical part, but know nothing of the Theory.

If then your being *Re-ordain'd* be objected to you, you may please to answer thus for your selves: You did indeed receive a *second Ordination*, because you could not be lookt upon as *Ministers of the Church of England*, without being *Episcopally Ordained*. You could *legally dispense* no Sacrament, neither could you preach publickly, or so much as marry, or bury, &c. and if you had presum'd to have done any thing of that nature, the Law of this Land

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would have lookt upon it as a Nullity: But you did never renounce your former Ordination as that which was not good and valid in the sight of God, neither were you ever put upon so doing. One of the most excellent Bishops and greatest Casuists that ever England had, would not spare to say, *By virtue of other th in Episcopal Ordination, men are made true Ministers of the Catholick Church, and coram Deo such, such in foro Dei, in the sight of God., though not of the Laws of England.*

Now as many Ministers as are of the same opinion with that great and incomparable Prelate, and divers others of the same mind with him viz. the Bishop of Galloway (to whose Ordination many Preachers did flock, like Doves to their windows, he always telling them, I own you for true Ministers of Christ, and of his Gospel, though not as legal Ministers

Ministers of the Church of England, which you come hither to be made, by being Ordained Episcopally.) I say all Ministers who are of that mind, should they be put upon renouncing their former Ordination, which was much the same as the Ministers in other Reformed Churches have, would be put upon telling of a *Lye*, which may in no case be admitted of: but if it be so, that every Bishop do forbear to clog the person to be *Re-ordained* with that insuperable difficulty, I see no sin at all in offering a mans self to a second Ordination, when the former was such as the Laws of *England* will not accept. 'Tis no taking of Gods Name in vain, for it is *in re gravi* & *propter graves causas*.

Every sin is a breach of some Law, but what Law doth a man break, when he admits of a second Ordination, for the Reasons aforesaid? Let us not make more sins than God has

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made. Where doth the Scripture
say, that a Man ought to be *Ordain-*
ed no more but *once*, upon what oc-
casion soever? Suppose a man should
be married *twice* or *thrice* to the
same Woman (as not long since ma-
ny people were, *viz.* once in private
by a Minister, when Ministers were
suspended *ab officio & beneficio*, as to
publick Marriage, another time in
publick by a Justice of Peace) what
sin was then in it, if their Con-
sciences could not be satisfied with-
out the one, and the Law without
the other? It is more than I know
if the *anointing of Kings*, whereby
to consecrate them to their *Regal*
Office, were not as sacred a thing as
Ordination in the Ministry, and yet
that has been reported *ex. gr.* in
David's case, 1 *Sam.* 16. 13.
2 *Sam.* 2. 4. 2 *Sam.* 5. 3. who had the
holy oil several times poured upon
his head. Nay, I will suppose that
a man were in a Countrey very re-
mote from his own, where it were cal-
led

led in question, whether he were ever *baptized* or no? nay, they would not believe that he ever was; and for that reason would not suffer him to partake of the *Lords Supper*, unless he would be *baptized* before their Faces. I think though a man were certain that he was truly and rightly baptized in *England*, yet upon such an occasion as that, he might very lawfully suffer himself to be *baptized* again; especially if such words were us'd, *which somewhere are appointed to be us'd*, viz. *If thou art not baptized, I baptize thee.* But he that doubts the lawfulness of being *Re-ordained*, may, I presume, have his scruple removed, by reading a little Treatise written many Years since by Mr. *Humphrys* upon that Subject with good strength and clearness.

They whose opinion it is, that no man is a Minister of the *Church Catholick*, but only of a *Peculiar Church*,

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Church, do plead for a Minister to
be in effect *Re-ordained* every time
that he goes from one *Church* to an-
other, i. e. *toties quoties*, even as
often as he may happen to shift
Churches, ex. gr. to go from a Church
in *Old England*, to a Church in *New*
England, then to *Geneva*. and after
that to *Holland*, &c.

Now they who do allow of *local*
Ordinations repeated *in infinitum*,
as need shall be, have no cause to be
scandaliz'd at any Minister, he being
Re-Ordained.

If you are at any time put upon
it to justify your having subscrib'd,
That the Covenant doth not bind
you, nor any other person to alter
the Government, &c.

Tell them, in the first place, That
whereas Folks call this the *Abjura-*
tion of the Covenant, 'tis no such
matter, for there is no *Oath* in the
case, but a bare *Affertion*.

Secondly,

Secondly, tell them, It is not a renouncing of the *whole Scotch Covenant*, but only that part of it which did concern the *Exirpation of the ancient Government of the Church by Bishops, &c.* You are not oblig'd to say, that you, by virtue of that *Covenant*, are not oblig'd to *reform your self, and your Families* (which were duties that were incumbent upon you antecedent to that *Covenant*) but you are not thereby bound to root out *Episcopacy*. If so, then it would be lawful for the Commonalty of a Nation to swear against any Law in being, and to force Magistrates to repeal and recall it, and consequently the people of *Holland* may when they will *abjure* and *for swear their Republick Government*, and the people of *England, Scotland* and *Ireland*, may, when they will, *abjure and forswear Monarchy*, and combine togetherto settle into a *Commonwealth*. If this which I last mentioned would be an *unlawful*

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ful Oath, and unlawfully imposed,*
then the *Scotch Covenant* was so too,
so far as it did relate to the *Extir-*
pation of the Church Government,
which the Laws of the Land had
establish'd.

Methinks those passages in the
Covenant which concern the reform-
ing of our selves, and our Families,
which were put in for to make the
rest pass, are like the milk and the
butter in a lordly dish, which *Jael*
brought to *Sisera*, *Judg. 4. 18.* that
he might not suspect *the hammer*
and the nail with which she meant
to kill him.

Moreover, You may tell your
Friends that are unsatisfied about
your Subscribing, *That the Scotch*
Covenant does not bind any body.
What the learned *Mr. Falconer* saith
in that case, viz. *That the Covenant*
was no Vow to God, (for it is not
called a Vow, either in the Preface,
Body,

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Body, or Conclusion of it) but a
meer Combination and Compact be-
tweixt two Nations, viz. England
and Scotland attesting God there-
unto.

Now these two Nations by their Representatives in Parliament, having mutually released each other, they are really and in the sight of God released; for as men have power to bind, so to loose one another by consent, where mutual consent and promise is *all the tye*, ex. gr. If any couple have promis'd Marriage each to other, but not consummated it, they may break off, if both parties be willing, but that married people cannot be divorced, proceeds from another cause, *viz.* because God hath made that Bond *indissoluble*.

Those who throw the *Covenant* in your dish, ask them, *If any Oath can bind a man to sin?* Whether ne-

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mo tenetur ad peccatum, be not a
good Rule?

In the next place I would ask them, Whether *Episcopacy* being the Government settled by the Laws of the Land, not only at this day, but hundreds of Years before the *Scottish Covenant* was heard of, and a Government under which we may be happy, (as all people have been under their particular *Dioceſes*, who have had a good and pious *Bishop*) I would ask them if they think it lawful for any Subject of *England* at this day to endeavor to extirpate it Root and Branch? If it would be a sin in you so to do, then I am sure you cannot be obliged either by the *Covenant*, or by any *Oath* or *Vow* to do it. I am sure I have now said enough to lay a foundation of charitable judging of all those Ministers who have satisfied themselves to subscribe, *That the Scotch Covenant doth at this day bind no man; viz. to endeavor the extirpation of Prelacy.*

These

These Arguments, I think, will stop most mens mouths, as to the matter of *renouncing the Covenant*, and I am sure theirs never ought to be opened against Ministers for so doing, amongst whom it was a Proverb in 1648, *That the Covenant was an Almanack out of date.*

If offence be taken, at your having given your *Assent and Consent to every thing contain'd in so many Books*; You may declare to them, that the true intent and meaning of the *Church* in all *Subscriptions* of that nature is, as Bishop *Bramhal*, and since him, the excellent Dean of *St. Pauls*, and other men of great name have explain'd to us; as to which several of the more learned *Nonconformists* have been heard to say, That could they understand the *Subscriptions* in the same sense that we assure our selves they are understood (*viz. in a sense near to Mr. Chillingworths, viz. That they do*
own

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own there is nothing in the Doctrine
and Discipline of the Church, for
which a man is obliged to disturb the
Peace, or withdraw from the com-
munion of it: all their doubts
would be over as to that affair.

If you be questioned concerning
using the *Ceremonies of the Church*,
without *submitting* to which, you
cannot legally enjoy your Publick Mi-
nistry, (though without being very
fond of them you may) mind them
of what Dr. Horton had wont to say,
viz. That he did not dare to lay
down his Ministry for any cause, for
which he ought not to lay down his
life. Then ask them, Whether they
do sincerely think, that a man ought
rather to lay down his life, than to
use the *Sign of the Cross in Bapti-*
zing, or to wear a Surplice; or to
kneel at the Lords Supper? I dare
say, that all these Answers do carry
with them so great a force of reason,
that he must be a man very unchari-
table.

table, that dares to say, *That who-soever has Conform'd (upon such considerations as those) hath wrong'd his Conscience.*

As for the *Cross in Baptism*, at which some *Nonconformists* do stick, giving out, *That it is made by the Church as it were another Sacrament*: That is a great mistake, for so long as the Church doth not put the *definition of a Sacrament upon it*, it must not be thought to use it as a *Sacrament*. A *Sacrament* is both *signum & sigillum fœderis*, both a *sign* and a *seal of the Covenant of Grace*, as also *vehiculum gratiæ*, a *channel for the conveying of grace in Gods good time*, and all these three by *Divine Institution*. Now the *Church of England* doth never attribute any such thing to it, and that is most plain, that *cui non convenit definitio, non convenit definitum*. What if some one ingredient of a *Sacrament* be ascrib'd to it, *viz.*
That

That it is a sign, &c. must it therefore needs be a *Sacrament*, or intended for such? By the same reason, if I put *Animal* into the *definition* of a *Horse*, you may say I make a *Min* of him, because *Animal* is part of the *definition* of a *Min*, who is *defined* to be *Animal rationalis*.

Unless a wise and a learned man have a kind of *quod id hoc*, as to this unreasonable conceit, that the Church hath made a kind of a *Sacrament* of the *Cross* in *Baptism*, I cannot imagine how he should persist in it. The Church is so far from making the *Sign of the Cross* a *Sacrament* of its self, as that it doth not recommend it as any essential part of the *Sacrament of Baptism*, and therefore gives way in *private Baptism*, to the total omission of it.

This account being given, I hope the *Scandal of the Cross in Baptism* may not be so great, as to make Ministers

Ministers thought dishonest for using of it. When you are once provided to defend your Conformity so far as justly you may, that you be not liable to be run down and baffled by every Enemy thereunto, let me tell you you have gained a great point, and may shew your heads with much more confidence than otherwise you could well do.

I pass on to another material piece of advice, and that is, Let *young Ministers* look to it, that all and every of the Sermons which they preach, have a good *tendency*, a *pious drift* and *design*, that they take good aim at the *Glory of God*, and the *good of Souls*, as that *preventing of sin*, and *promoting of virtue and godliness*. A good design, is as it were the *salt* of a Sermon; and if that be wanting, where is the favor? or wherewithall can it be savor'd? If we ought to eat and drink, *only to Gods glory*; how much more

Q

ought

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ought that to be the highest end of
our Praying and Preaching? What
they say of *Actions*, is true of *Ser-*
mons, viz. *specificantur a fine*, they are
what they are, good or bad, accord-
to their end. A Sermon of an ill
design, is *rank poyson*; one *without*
a good design, is unfavoury as the
white of an Egg; but a Sermon of
a good and holy design, ought al-
ways so far forth to be regarded.

And now (*my young Brethren*)
to inforce what I have said, give me
leave to tell you, It has been princi-
pally and generally to the failings
and indiscretions of some of you (I
say not to them only, as if old
men had no failings) that the En-
emies of the Church have got so
great an advantage against her. They
are (to say the least of them) the
most in your eyes, which persons
disaffected have magnified into
beams, viz. *your long Periwigs your*
youthful looks your bitter invective
against

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against Dissenters, your unscriptural
Harangues, your bombast Language,
your Pulpit Ethicks without Theology,
or any mention of our Saviours
Name and Doctrine, your uncircum-
spect lives, (for these things) they
say, are generally found amongst
you, confirming what Solomon says,
viz. that childhood and youth are
vanity. Therefore it behoves you
to retrieve the honor of the Church,
which you have several ways disho-
nor'd; and that you may easily
do, by observing the Rules and
Methods aforesaid, to which give
me leave to add as followeth.

One great and principal reason of
your being so deeply censured and
ill-spoken of, as you are, is your
presuming to censure and despise the
whole race of *Nonconformists* (some
very few excepted) who censure and
vilifie you again, by way of *reta-*
liation; I say, that being as great a
cause as any, of the great *obloquy*

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and *infamy* under which the Clergy
of *England* is now loaded, as a Cart
is laden under sheaves, my hearty
advice to you is, that you would set
a watch before the door of your lips
for that matter, I mean as in refer-
ence to censuring and vilifying all
Dissenters, but especially those who
are Clergymen as well as your selves,
only on the wrong side of the hedge,
and without the pale of the Church
of *England* (in one sense) whil'st
you have the happiness to be with-
in.

Far be it from you to say, that
few or none of them, are either *pi-*
ous or *learned*, or *poor*. I know that
abundant of them are all those
threc ; I speak the truth, and lie
nor, my Conscience also bearing me
witness, I my self heard an eminent
and dignified Divine of the Church
of *England* (who died not long
since) say, *It was a mistake too,*
long continued in, to the very great
prejudice

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prejudice of the Church, viz. That we
thought our Nonconforming Cppo
sutes were not at all considerable for
their Parts and Learning, and so
whilst we undervalued them, they
have greatly undermined us. To that
purpose I am sure his words were.
I am now convinc'd, said he, that
there are many notable Men and
good Scholars amongst them.

I would therefore propose to you
(*my Brethren*) a *melius inquiren-*
dum about that matter. Search and
see if it be not as I tell you, and for
ever abandon your unjust and harsh
censuring of them, in case you find
it so to be. *Censuring* begets *Censu-*
ring. If you call them *Fools*, they
will go nigh to call you *Knaves*,
though neither the one name nor
the other is due to either of you. If
you *drink to any man in a cup of*
scorn, he will make you *pledge* him,
and it will come at last to *Æquales*
calcies. Were it not an invidious

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thing to mention mens names in such cases, it were easie for us to give you a large *Catalogue of Non-conformists* that are truly learned, all impartial men that know them being Judges. If there be some *Triflers*, or *trifling* men amongst them, a great man has told us, *That there is trifling everywhere.*

As for the true *Piety* of divers of them, I have only this to say, That there are a great many of them who do live, so far as men can discern, *very righteously; soberly, and godlily;* and they who so live, ought to be reputed pious men. If we say that men who so live are not pious, we our selves are not charitable; and so far forth as we are not charitable, we our selves are not pious.

But the strangest thing of all is, some will not own that any *Nonconforming Ministers* are poor; nay, say they, *They get more money than those*
who

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who are in the Church. This is for men to speak *without book*, not knowing what they say, nor whereof they do affirm. I know and am sure of the contrary, I mean, that though there are some few *Nonconforming Ministers* who have great and rich Congregations, which allow them a plentiful maintenance (and they who have them are generally *rich men*, who have least need of them) yet generally *speaking*, I am sure the *Nonconforming Preachers* are vastly poor, yea, some of them are so, who are men of very good Parts and Learning, witness one that writ two learned Books against the *Anabaptists*, whose name I cannot think of.

Commend me to a true Jest which was occasioned by a certain Doctor of the Church of *England*, his saying in the hearing of a *Nonconforming Preacher* about dinner-time, Now, said he, if I had a mind to eat well, I would go dine where a Non

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conforming Minister is to Dine.*

The Nonconformist replied thus upon him, Doctor, said he, *Did you know how poorly the generality of Nonconforming Preachers do fare, the first thing you would eat, would be your words.*

I hope by this time you are satisfied as to the *Parts, Learning, and Poverty* of many of them, but against their *Piety* methinks I hear you object and say, *They will not comply with lawful Authority, so far as their Consciences would give them leave to do, ex. gr. They could hear the Common-Prayer read, and kneel at the Sacrament, but they will not; How can they be honest men?*

If the Parties concern'd would speak out plainly, I'll tell you what I think they would say, and what is the best defence or excuse they can make for themselves.

We

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We must and ought to preach, will some of them say, Necessity is laid upon us, and wo to us if we preach not the Gospel. Now if we preach will they say, we must have some body to preach to; we must not do like St. Francis, as the Papists tell of him, go call upon Brother Bird and Brother Beast to hear us. But we shall have no Hearers, say they, if we use the Liturgy, and submit to a partial Conformity. They fancy that every man that doth so, carrieth a bogo of Antichrist about him, or is tainted, as they call it.

Again, Methinks I hear the Non-conforming Preachers say, We must live, we must have food and raiment for our selves, our wives and children; but how shall we come by it, unless we preach? For No Pater Noster, No Penny; They that will not work, must not eat with them.

Ignarum fucos pecus d præsepibus arcet.
They

They will suffer no *Drones* to be in their *Hives*. Now, say they, we shall lose all our *Auditors*, if we be ever so little sprinkled with *Conformity*, though we be not *dipt in it over head and ears*. A little of that *leaven*, they make account, will leaven the whole man. They would have men avoid *all the occasions, and all the appearances of Conformity, as we should avoid the garment spotted with the flesh*.

If a Nonconformist Minister should read the *Service*, it would be in the esteem of some, as if he had *blest an Idol, or had set his face towards Samaria*, and therefore ought to be consum'd with Fire from Heaven. Let us *Conform* but a little, say they, and we *poor Ministers* who have all our subsistence from those few people that hear us preach, must be left to *starve, we, our wives and our children*. Now we find the *hungry old man* within us very averse to that.

that. Moreover, if when we are pressed to go two miles with the Church, we go but one, the Church will not provide for us, because we do not go two, and the Nonconformists will not only not maintain us, but scorn us, loath us, and treat us as the off-scouring of all things, (*ὡς περιθνήμα καὶ περιμάδαμα*) For though they themselves did use the Common-Prayer when they have occasion to be married, and do find no fault with the office relating to that most comfortable importance, (though I conceive that the Prayers and Instructions in that Office are not meer civil things, but parts of Worship;) yea, though they themselves will receive the Sacrament dispensed by the Liturgy, as oft as any Office or Place cannot be enjoyed without it; yet the poor Minister, who in compliance with authority, shall presume to use it, being under the character of a Nonconformist, shall presently be thought

to have set his Face towards *Rome*, to have apostatized from the Purity of Worship, and not to be any longer fit for their Society. 'Tis unreasonable indeed to condemn others for doing that which they do themselves, but so it is, though it be easie to apprehend, that there is as much necessity for a poor Minister and his Family to be kept from starving, as for a private man to marry, or an Officer to keep his place.

Do but consider these circumstances, and then tell me if you have not cause to judge your selves, for having judged so hardly of poor Non-conforming Ministers, who have not in their practice Conform'd so far as their Consciences could have given them leave; were you in their case, you would be tempted to do as they do. Therefore *restore them with a spirit of meekness, considering your selves, lest ye also be tempted.*

Some

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Some may think I have been bribed, or hugely obliged one way or other, to plead for some of the best of the Nonconforming Ministers, at such a rate as a well-fee'd lawyer might do for his Client, but God knows there is no such matter; yea, I was about to say, some of that Party, since I gave my service to the Church, - have vilely and wickedly disobliged and hector'd me, as the *Philistines* did *Samson*, when they put out both his eyes, and made him to grind like a Horse in a Mill: But when all that is said, I ever did, and ever shall, love any honest man, though I think him to have a soft place in his head, or to have play'd the Fool at the greatest rate in the world with me, and with himself.

My bowels yearn towards the Church of England, which I fear has not that fulness of the Divine Benediction that it might have, if its
bowels

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bowels did yearn towards pious
peaceable, and learned Nonconformists; I think, in my Conscience
God hath a Controversie with you
upon that account.

There are several Texts of Scripture which I cannot get off my heart, for my life, such as these that follow: *To them who gave the Nazarites wine to drink, and commanded the Prophets, saying, Prophesy not; God saith, Amos 2. 12. I am pressed under you, as a Cart is pressed that is full of sheaves. And Isa. 30. 9, 10. This is a rebellious people which say to the Seers, see not: and to the Prophets, prophesy not to us right things. And ver. 11. Get you out of the way: cause the holy One of Israel to cease from before us.*

I'll conclude this Head with those dreadful words, *1 Thess. 2. 16. Forbidding to preach to the Gentiles,*
that

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that they might be saved, fulfilling their sin always, for that wrath is come upon them to the utmost.

I dare not say as St. Paul doth, I could wish my self accursed from Christ, for the sake of others ; but might my life or lives (had I more than one) be a *propitiatory Sacrifice*, whereby full atonement might be made for all worthy Ministers who are out of place, whose Piety, Parts and Learning are unquestionable, and whereby the restoring of them to their publick Ministry might be procured, God assisting me, I would sacrifice it with great readiness and chearfulness, *in order to the glory of God, the salvation of mens Souls, the supporting of many undone Families, and the most undoubted strengthening and establishing of the Church of England.* For what is my life, if compar'd with such great ends as those ? and what greater earnings could I make of it ?

Ah why should Souls perish any where for want of visions ? or *blind mett*

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men fall into the ditch of destruction
for want of true Seers to guide them?*

If pious and able Ministers be no
where wanting; nay, if there be not a
great want of such in many places,
even in great Market Towns, let them
that are out, keep out; but if we be con-
scious to our selves that in some places
the Souls of *hundreds*, if not *thousands*
of persons, are ready to perish for
want of Gods Word, it were better to
send into the high-ways to compel
them to come in, that Gods house might
be fill'd, according to Luke 14. 23.

These things I have written, I
hope, in a true pang of zeal, but with
submission to the wisdom of our Ru-
lers and Governors, whom I humbly
beseech to consider well of what I
have said, and God Almighty direct
them to do for the best.

July 25.
1680.



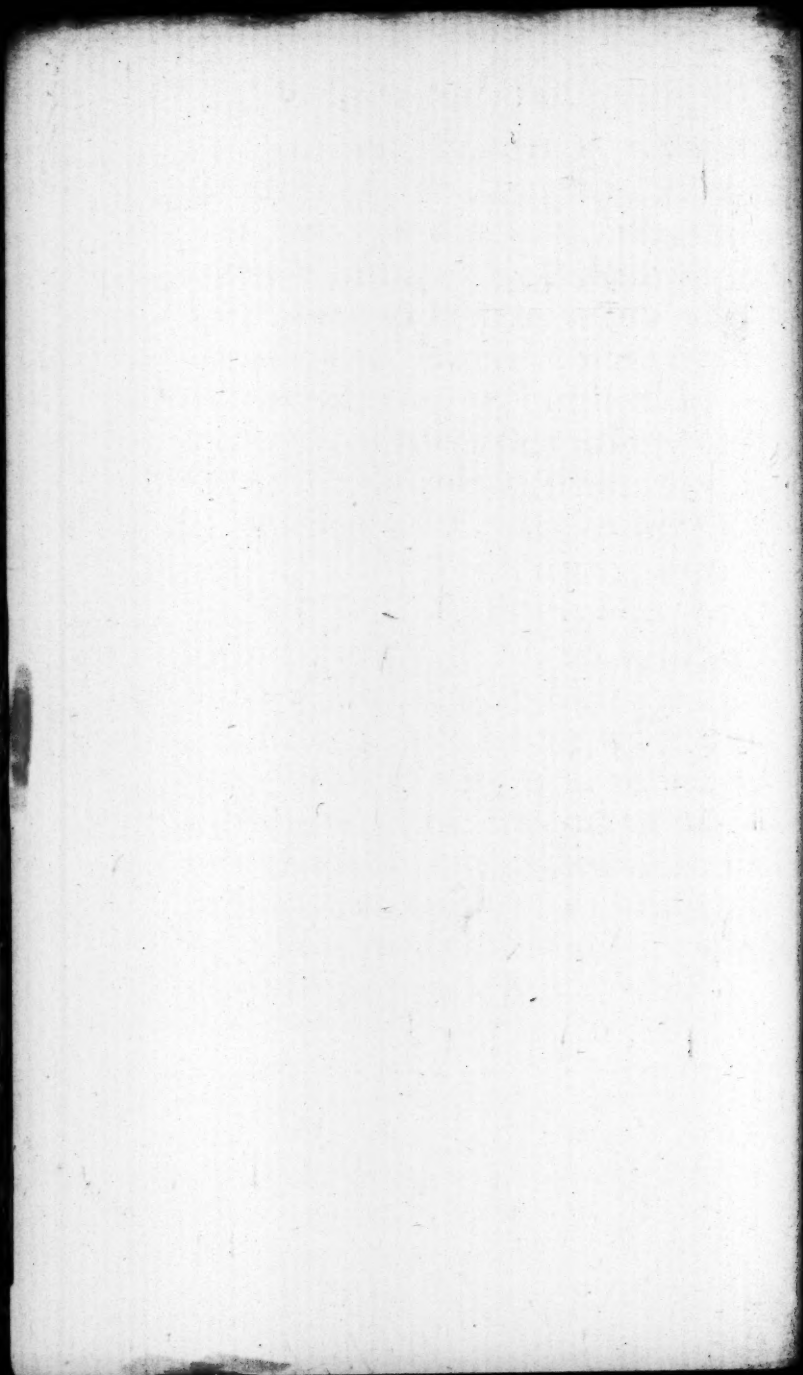
Yours,

S. R.

F I N I S.

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